

* strike out what does not apply

DIRECT METHOD OF HOROSCOPE CALCULATIONTO CALCULATE THE SIGNS ON THE CUSPS

STEP A

Example

- | | |
|--|----------------|
| 1. Write down BIRTH date | e.g. 21/6/82 |
| 2. Write down BIRTH place | HASTINGS, N.Z. |
| 3. Write down LATITUDE of birth place | 39° SOUTH 40' |
| 4. Write down LONGITUDE of birth place | 176° EAST 52' |
-

Step A1 ~~Above~~

Obtained from the person or subject the chart is being calculated for.
e.g. Date of birth, inception or happening.

Step A2

The town, city or area of birth, inception, or happening occurred, again obtained by the person or subject.

Step A3

The Geographical Latitude of birth place obtained from a map.

Step A4

The Geographical Longitude of birth place obtained from a map.

STEP B

Hours Mins Secs

- | | | | | |
|-----------------------------------|------|----|----|-------------------------|
| 1. Write down BIRTH TIME as given | 01 | 04 | 00 | a.m./ p.m. * |
| 2. Write down ZONE STANDARD | 12 | 00 | 00 | E-/ W + |
| 3. Write Summer (or double) time* | - | - | - | |
| 4. Greenwich Mean Time (G.M.T.) | = 01 | 04 | 00 | a.m. /p.m.* |
- GMT date 20/6/82 ~~a.m.~~/p.m.*

Step B1 ~~above~~

Birth time or exact time of happening or birth or subject in concern.

Step B2

ZONE STANDARD is the standard longitude time zone each country operates under from Greenwich, England. e.g. Greenwich England is 00 degrees longitude, every 15 degrees of longitude west of Greenwich is PLUS one hour of time, thus 30 degrees West Long. would be 2 hours behind Greenwich. Now, for East of Greenwich, every 15 degrees would be minus one hour of time so 30 degrees East Long. would be 2 hours ahead of Greenwich. So in our example, N.Z. being in the 12 hour standard time zone East of Greenwich, we MINUS 12 hours from the LOCAL BIRTH TIME.

Step B3

If the birth took place during summer, or double time (daylight saving) allowance must be made by subtracting the appropriate time that was added to the zone clocks.

Step B4

The result of the calculations being the birth time as it would have been at Greenwich meantime, (GMT). Because the result was the product of subtracting in this example, 1.04p.m. GMT would be the day before the birth date LOCAL time, therefore GMT birth is 1.04p.m. on 20/6/82 GMT date.

This final result of birth time is the time used in the following calculations. This result is also used in the calculation of planetary positions which will be explained later.

STEP C

	Hours	Mins	Secs	
1. Write in SIDEREAL TIME *noon/midnight GMT	05	53	29	
2. Write to INTERVAL *To/From, *noon/midnight	01	04	00	a.m. - / p.m. + *
RESULT	06	57	29	
3. Write in the Acceleration on INTERVAL (Step C2) 10 seconds per hour			10	a.m. - / p.m. + *
4. Which equals SIDEREAL TIME at Greenwich at birth	06	57	39	
5. Write in LONGITUDE TIME EQUIVALENT	11	47	00	E+/- *
6. Add 12 hours for the Southern Hemisphere births (not necessary for Northern Hem.) +	12	00	00	
7. LOCAL SIDEREAL TIME AT BIRTH	29	104	39	
8. Subtract 24 hours if necessary	- 24	00	00	
RESULT	= 05	104	39	
9. Carry over seconds to minutes, mins to hours if necessary	= 06	44	39	
FINAL LOCAL SIDEREAL TIME in this example is	06	44	39	

Step C1 - Above

Is obtained from an EPHEMERIS. Locate the year of birth and the pages of the month of birth, then locate the "GMT date" as explained in Step B4. Under the column named 'Sidereal Time' you will find the hours, minutes and seconds alongside the GMT date. See Table (i)(a).

There may be times when you will use a midnight ephemeris. The same procedure is adopted.

Step C2

This is the time difference between the GMT and NOON as shown in our example. 1.04p.m. is 1 hour and four minutes past the noon which the ST (Sidereal time) was taken from, so this is added.

Please make special note: If using a midnight ephemeris, the probable ST used would be from Midnight (MN). If a MN Ephemeris was used in this example, midnight of the 21st is 00:00:00 hours 21st, not 24:00:00 hours - 2400 hours, therefore the GMT is subtracted, 1.04p.m. on the 20th being within the 12 hour zone, and before the ST of MN 21st. BUT take care not to subtract the actual 1 hour and four minutes. You must subtract the DIFFERENCE between 1.04p.m. 20th and MN 21st. In this case the answer would be 10 hours and 56 minutes. Of course if the GMT was 1.04 a.m. 21st there would only have been 1hr 4mins difference between the MN and GMT time, so this figure would be used.

The rule is:-

- For noon ephemeris, if GMT is a.m. subtract the difference.
- For noon ephemeris, if GMT is p.m. add the difference.
- For MN ephemeris, if GMT is a.m. add the difference.
- For MN ephemeris, if GMT is p.m. subtract the difference.

IRAPHAEL'S

FIRST QUARTER—June 28, 5A. 56m. o.m. ($6^{\circ} \geq 13^{\circ}$)

Table (1)(a)

or
if the GMT is before the ST subtract the difference, if the GMT is after the ST, add the difference.

Step C3

For every hour subtracted or added from/to the ST e.g. Step C2, ten seconds per hour is also subtracted or added, whatever took place initially.

e.g. 4 hours and 30 minutes = 45 seconds
4 hours = 40 seconds (10 seconds per hour)
30 minutes = 5 seconds (half of 1 hour = half of 10 seconds).

Step C4

Which equals ST at Greenwich at birth. So we now have the exact ST if birth had happened at Greenwich. Next is to convert this back to local time.

Step C5

Longitude time equivalent is obtained from Step A4, 176° East 52'. To convert this to time, each degree of longitude equals four minutes of mean time. So:
 $176^{\circ} 52' \times 4' = 11 \text{ hours } 47 \text{ minutes.}$

Step C6

Self explanatory.

Step C7

The result being local ST at birth.
Once the calculations got the exact GMT ST at birth then the necessary calculations could be made to obtain the LOCAL ST at birth.

Step C8

There are only 24 hours in a day so any calculation 24 hours and over has 24 hours subtracted to get the final calculation.

Step C9

Seconds and minutes work on the No. 60; each 60 seconds automatically become 1 minute and each 60 minutes automatically becomes 1 hour.

STEP D

Example

1. Carry forward your final ST result 06:44:39
2. Carry forward your Latitude from Step A3 39° SOUTH 40'
3. Using the "Tables of Houses" open up at the page for latitude 39° 40' (or latitude nearest).
4. Locate in the "Sidereal Time" Column your ST result (See Table (i)(b). You will find the ST nearest your ST using our example, is 6:43:31. This will be the figure you will work from. Note also the difference between:

$$\begin{array}{r} 06:44:39 \\ - 06:43:31 \\ \hline = 00:01:08 \end{array}$$

in the event of wanting more accurate results.

Table (i)(b)[illegible]

TABLE OF HOURS FOR PEKIN, Latitude 39° 55' N.

"Raphael's Tables of Houses for Northern Latitudes" W. Foulsham & Co Ltd, England.

5. Follow your finger along the line from 06:43:31 and the following numbers will read: 10/13/13/8.42/6/6.

Now look at the headings above the columns, then run your eye down each column and see if a zodiac sign changes before your ST, then form your new line for the headings.

ST	10	11	12	Ascen	2	3
Change at 6:13:5						
Change at 6:17:26						
Result						
#Now Convert to Southern hem., e.g. all signs are changed to their opposite signs						
Place in degrees as noted along your ST line	10	13	13	8.42	6	6

only if calculations have been made for a Southern Latitude birth. For a Northern Hemisphere Birth use original result.

Now, the 10 at the top of the column means the 10th house (10th cusp), the 11 (11th cusp), the 12 (12th cusp), the Ascen is the ascendant which is the 1st cusp, the 2 (2nd cusp), the 3 (the 3rd cusp).

6. Follow your eyes down the columns and you will see the results are:-

10th cusp is 10°
 11th cusp is 13°
 12th cusp is 13°
 Ascen is 8°42'
 2nd cusp is 6°
 3rd cusp is 6°

(Ascen = Ascendant which is 1st house cusp)

STEP E

Carry forward Step D6 for use in this step.

On your horoscope wheel place these signs and their degrees onto the cusps of the houses which they have been allotted to. See diagram I

See diagram II

Then follow in natural progression around the wheel the other signs of the zodiac along with the degrees of the signs opposite them. It is important that the signs opposite each other are the ones ordinarily opposite in natural progression; for the case of intercepted houses see diagram III

BIRTH CHART

placidus HOUSE SYSTEM

D N Y

Noon positions on _____ Prog.

Correspond to _____ 19__ Noon Date

PC _____

P: _____

PE _____

PQ _____

Ps _____

Ruling Planet _____ Ruler's House _____

Positive_____

Rising Planet _____ **Negative** _____

Triplicities:-

Fire _____ Own sign _____

Earth_____ Exalted_____

Air _____ **Detriment** _____

Water _____ Fall _____

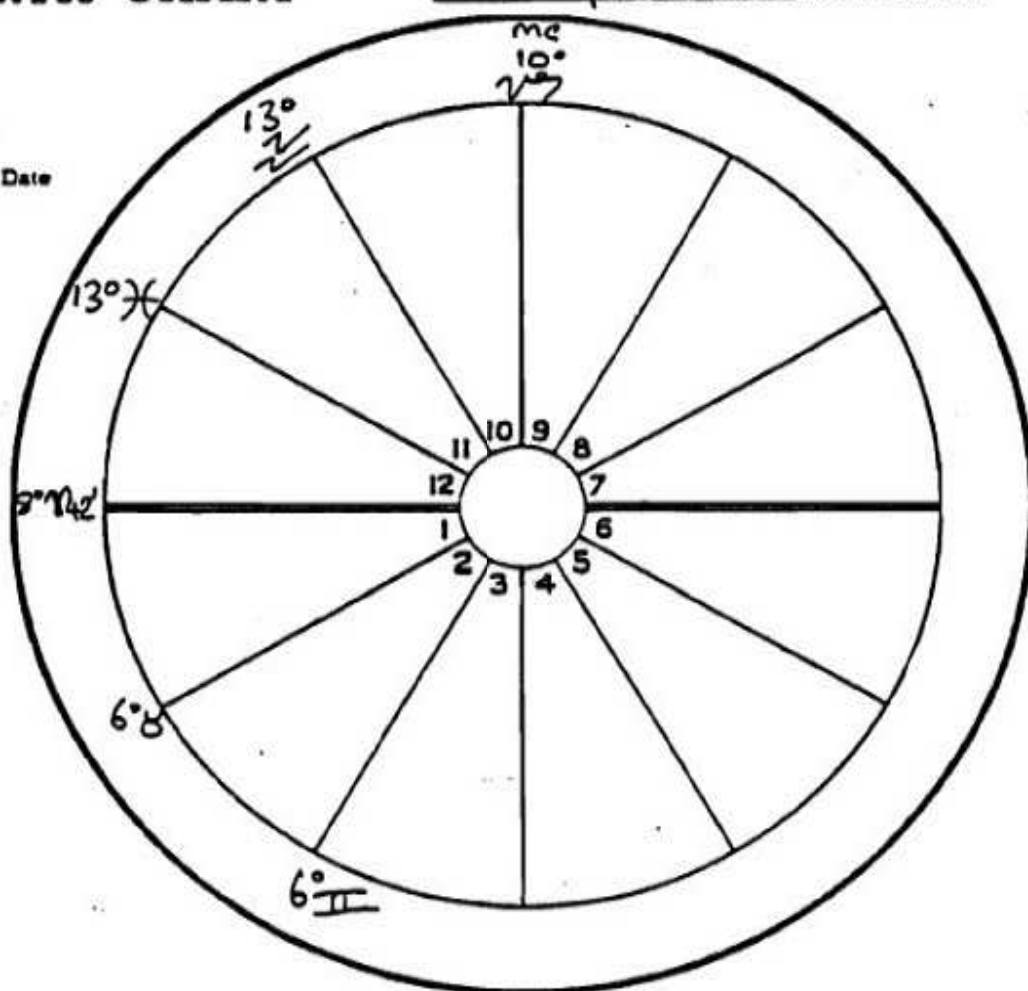
Quadruplicities:-

Cardinal _____ Angular _____

Fixed _____ Succeedant _____

Mutable _____ Cadent _____

Mutual Reception _____



PLANET	DEC.	ASPECTS												NOTES	BY DIRECT METHOD		
		☉	☽	☿	♀	♂	♂	♂	♂	♂	♂	♂	♂		D.	M.	Y.
Sun		☉															
Moon		☽															
Mercury		☿															
Venus		♀															
Mars		♂															
Jupiter		♂															
Saturn		♂															
Uranus		♂															
Neptune		♂															
Pluto		♂															
Asc.		Asc.															
M.C.		M.C.															

Birth date: 21 6 82

Birth place: Hastings NZ

Latitude: 39 40 South

Longitude: 176 52 East

TIME

Birth time as given: 1 04

Zone standard: NZ-10:00

Summer (or double) time: -

G.M.T.: 1 04

G.M.T. date: 20 6:82

H. M. S.

Sid. time noon G.M.T.: 05 53 29

Interval TO/FROM noon p.m.+: 1 04

Result: 6 57 39

Acceleration on interval p.m.+: 10

Sid. time at Greenwich at birth: 6 57 39

Longitude equivalent *E + W-: 11 47

+ 12 hrs. = 23 hours from

LOCAL SID. TIME AT BIRTH: 12

Subtract 24 hrs. if necessary: 29 104 39

05 104 39

* Delete whichever is not required.

NAME Diagram (I)

No. _____ Carryover 06:44:39

No. 2 - The "HOUSES" Chart. DIRECT METHOD

Designed by M.E.HONE.

Designed by M.E.HONE.

D M Y

Noon positions on _____ Prog.

Correspond to _____ 19____ Noon Date

P.O. _____

P.D. _____

P.Q. _____

P.Q. _____

P.S. _____

Ruling Planet _____ Ruler's House _____

Rising Planet _____ Positive _____

Rising Planet _____ Negative _____

Triplicities:-

Fire _____ Own sign _____

Earth _____ Exalted _____

Air _____ Detriment _____

Water _____ Fall _____

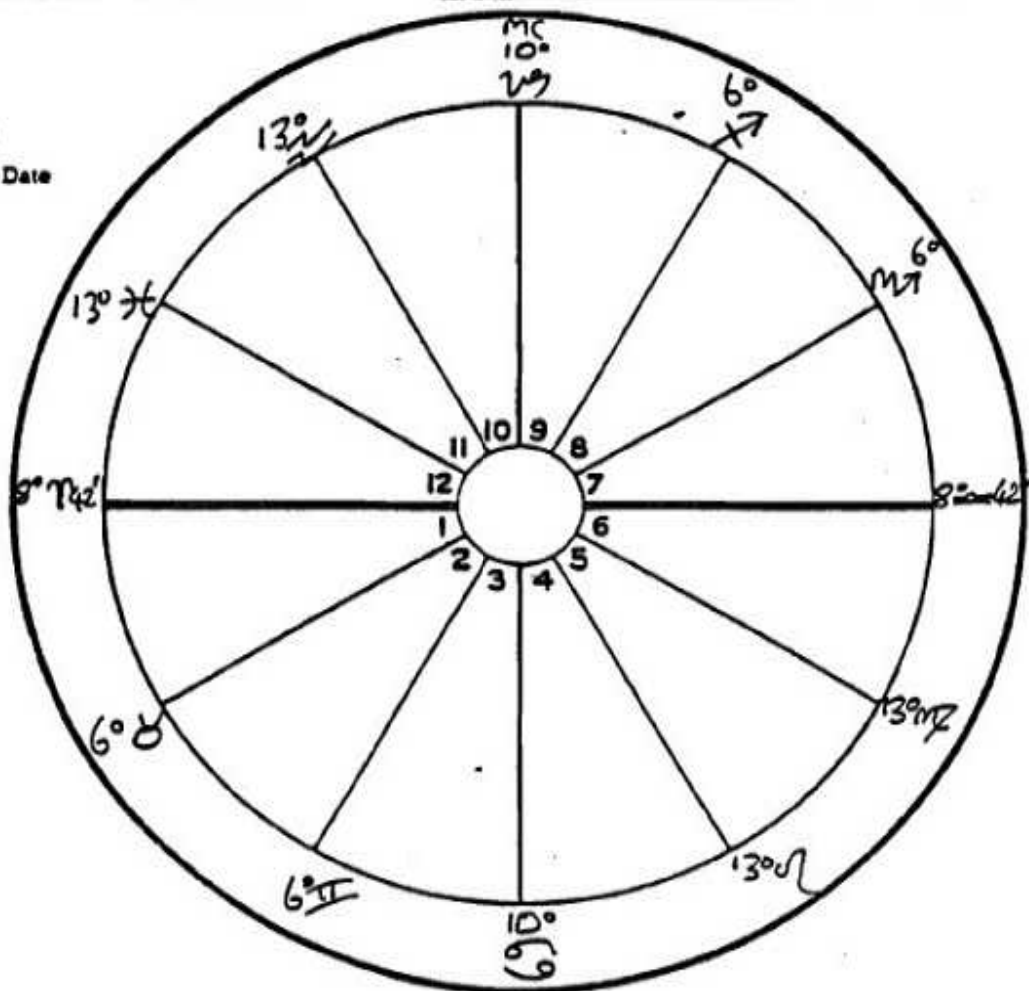
Quadruplicities:-

Cardinal _____ Angular _____

Fixed _____ Succedent _____

Mutable _____ Cadent _____

Mutual Reception _____



PLANET	DEC.	ASPECTS												NOTES	BY DIRECT METHOD		
		☉	☽	☿	♀	♂	♄	♅	♆	♇	♈	♉	♊		D.	M.	Y.
Sun		☉															
Moon		☽															
Mercury		☿															
Venus		♀															
Mars		♂															
Jupiter		♄															
Saturn		♅															
Uranus		♆															
Neptune		♇															
Pluto		♈															
Asc.		Asc.															
M.C.		M.C.															

TIME

Birth date _____

Birth place _____

Latitude _____

Longitude _____

Birth time as given _____

Zone standard "E" - "W" + _____

Summer (or double) time* _____

G.M.T. _____

G.M.T. date : : _____

Sid. time noon G.M.T. _____

Interval "TO/FROM" noon p.m. = _____

Result _____

Acceleration on interval p.m. = _____

Sid. time at Greenwich at birth _____

Longitude equivalent "E" - "W" = _____

LOCAL SID. TIME AT BIRTH _____

Subtract 24 hrs. if necessary _____

* Date is whichever is not required.

NAME Diagram (II) No. _____

TO CALCULATE THE PLANETARY POSITIONS

Using 'Tables of Diurnal Planetary Motion', published by American Federation of Astrologers, Arizona.

(Note: Carry forward GMT of birth e.g. in the example used the GMT was 1.04p.m.

There are two types of tables to use. The format in each are the same.

TABLE 1: (For the calculation of the Sun's position ONLY)

STEP 1

Open up your ephemeris again at the birth date and month, locate the GMT date. Note whether the GMT birth time is before or after the GMT date. If the time is before 12 noon of the date, you will be working with the date before the GMT date, if the GMT birth time is after 12 noon GMT date you will be working with the date after the GMT date.

Our example follows: Refer to example page of ephemeris, table (ii)(a) below.

GMT birth time and date was 1.04p.m. 20/6/82. We want to know the sun's 24 hour motion between 20/6/82 and 21/6/82.

From the ephemeris, the Sun column shows on 21 June 1982 that the Sun is in II 29° 47' 07" and on 20th June 1982 Sun is in II 28° 49' 50"

With this particular example, to subtract the 20th from the 21st we will have to carry some hours and minutes over.

Example

28	<u>II</u>	106	67
- 28	<u>II</u>	49	50
00		57	17

Then we subtract

Result being difference and the distance the sun travelled in 24 hours from noon 20th to noon 21st.

Now look up in Table (ii)(b) below the column which heads the numbers 57' 17". Apparently there isn't one so we go to the nearest number (57' 18").

Now remember the GMT birth time on the 20th was 1 hr and 4 mins so taking the four minutes go to the '4' under the heading "Time 0 Hours Min" then follow the rank over until you are under the 57' 18" column.

The answer will be 0' 10".

Then under the column "hours" go to the 1 hour time of birth then across to 57' 18" and you will have 2' 23".

Add these together

	0' 10"
+	2' 23"
	2' 33"

[RAPHAEL'S]											
JUNE, 1982											
D	M	Sidereal Time	M. S.	O	Long.	Lat.	Dec.	Node	Long.	Lat.	Dec.
1	2	3	4	5	6	7	8	9	10	11	12
1	1	4 38 34	10 10 40	222 N	312 44	05 N12	05 14 15	05 10 19	1 15 25	39	19
2	2	4 42 31	11 37 31	222 N	1125 15	9 5	11 5	11 5	1 14 26	0 7	19
3	3	4 46 27	12 34 58	222 N	18 7m 34	44	46 9	32 15	413 39	38 11	38
4	4	4 50 24	13 32 24	222 N	26 19	42 55	13 13	36 15	425 44	11 15	26
5	5	4 54 21	14 29 50	222 N	32 1	50 22	32 1	50 22	437 7	14 12	35
6	6	4 58 17	15 27 14	222 N	38 62	36 19	51 14	54 19	33 34	20	55
7	7	5 2 14	16 24 38	222 N	45 25	28 11	37 21	43 14	51 15	15 22	20
8	8	5 6 10	17 22 02	222 N	50 7m 16	20 N32	41 14	48 13	9 52	22	46
9	9	5 10 7	18 19 26	222 N	56 19	4	50 S 31	22 36	45 24	59	32
10	10	5 14 3	19 16 49	222 N	1 0	55 12	35 21	30 14	41 6	52 57	20
11	11	5 18 0	20 14 23	222 N	51 2	52 46	36 19	26 14	38 18	55 9	18
12	12	5 21 56	21 11 47	222 N	9 25	0 35	30 16	29 14	35 1	9 36	14
13	13	5 25 53	22 9 21	222 N	12 7m 22	44 16	12 45	32 13	40 31	10 38	18
14	14	5 29 50	23 6 45	222 N	16 20	3 26	30 8	23 14	29 26	31 59	6
15	15	5 33 46	24 4 19	222 N	18 37	6 35	11 35	31 14	25 9	47 34	05
16	16	5 37 43	25 1 43	222 N	21 16	35 125	16 14	34 14	22 23	29 39	4
17	17	5 41 39	25 57 17	222 N	23 0 30	545 2	6 56	14 19	7 38	47 9	31
18	18	5 45 36	26 54 41	222 N	24 14	53 14	30 12	0 14	16 22	13 4	21
19	19	5 49 32	27 32 05	222 N	25 29	38 163	39 16	31 14	13 7	46 18	25
20	20	5 53 29	28 9 29	222 N	26 14	40 332	32 20	2 14	10 22	15 31	19
21	21	5 57 25	29 7 03	222 N	26 29	51 301	51 22	13 14	6 7	27 15	22
22	22	6 1 22	30 4 27	222 N	26 44	323	26 15m	1 360 N 922	45 14	322 33	24
23	23	6 5 19	31 1 51	222 N	26 59	1 371	31 21	38 14	0 7m 25	21 20	30
24	24	6 9 15	31 59 25	222 N	27 14	43 532	46 19	3 13	57 21	56 17	19
25	25	6 13 12	32 36 49	222 N	27 29	3 103	47 15	21 13	54 6m	3 17	12
26	26	6 17 8	33 4 13	222 N	27 44	33 242	27 44	34 10	55 13	50 9	44
27	27	6 21 5	33 57 37	222 N	27 59	20 26	24 535	4 6	413 47	2 59	40
28	28	6 25 2	34 10 61	222 N	28 14	21 27	28 455	17 1	413 44	52 30	15
29	29	6 28 58	34 23 25	222 N	28 29	22 28	29 455	17 1	413 44	52 30	15
30	30	6 32 54	34 36 49	222 N	28 44	23 29	30 455	17 1	413 44	52 30	15

[RAPHAEL'S]											
JUNE, 1982											
D	M	Sidereal Time	M. S.	O	Long.	Lat.	Dec.	Node	Long.	Lat.	Dec.
1	2	3	4	5	6	7	8	9	10	11	12
1	1	25 14 19	19 N34	25	510 N10	10 N34	0 N34	05 37	05 44	1 N22	105 42
2	2	25 18 14	19 N34	25	510 58	11 21	0 30	0 52	1 0	1 21	10 40
3	3	25 22 10	19 N34	25	511 44	12 7	0 27	1 8	1 16	1 21	10 37
4	4	25 26 6	19 N34	25	512 29	12 12	0 24	1 14	1 32	1 20	10 35
5	5	25 30 2	19 N34	25	513 14	12 17	0 21	1 11	1 40	1 19	10 33
6	6	25 34 18	19 N34	25	514 0	12 22	0 18	1 8	1 48	1 18	10 31
7	7	25 38 14	19 N34	25	514 45	12 27	0 15	1 5	1 56	1 17	10 29
8	8	25 42 10	19 N34	25	515 30	12 32	0 12	1 2	1 64	1 16	10 27
9	9	25 46 6	19 N34	25	516 15	12 37	0 9	1 2	1 72	1 15	10 25
10	10	25 50 2	19 N34	25	517 0	12 42	0 6	1 2	1 80	1 14	10 23
11	11	25 54 18	19 N34	25	517 45	12 47	0 3	1 2	1 88	1 13	10 21
12	12	25 58 14	19 N34	25	518 30	12 52	0 0	1 2	1 96	1 12	10 19
13	13	26 2 10	19 N34	25	519 15	12 57	0 0	1 2	1 104	1 11	10 17
14	14	26 6 6	19 N34	25	520 0	13 0	0 0	1 2	1 112	1 10	10 15
15	15	26 10 2	19 N34	25	520 45	13 5	0 0	1 2	1 120	1 9	10 13
16	16	26 14 18	19 N34	25	521 30	13 10	0 0	1 2	1 128	1 8	10 11
17	17	26 18 14	19 N34	25	522 15	13 15	0 0	1 2	1 136	1 7	10 9
18	18	26 22 10	19 N34	25	523 0	13 20	0 0	1 2	1 144	1 6	10 7
19	19	26 26 6	19 N34	25	523 45	13 25	0 0	1 2	1 152	1 5	10 5
20	20	26 30 2	19 N34	25	524 30	13 30	0 0	1 2	1 160	1 4	10 3
21	21	26 34 18	19 N34	25	525 15	13 35	0 0	1 2	1 168	1 3	10 1
22	22	26 38 14	19 N34	25	526 0	13 40	0 0	1 2	1 176	1 2	9 59
23	23	26 42 10	19 N34	25	526 45	13 45	0 0	1 2	1 184	1 1	9 57
24	24	26 46 6	19 N34	25	527 30	13 50	0 0	1 2	1 192	1 0	9 55
25	25	26 50 2	19 N34	25	528 15	13 55	0 0	1 2	1 200	1 0	9 53
26	26	26 54 18	19 N34	25	529 0	14 0	0 0	1 2	1 208	1 0	9 51
27	27	26 58 14	19 N34	25	529 45	14 5	0 0	1 2	1 216	1 0	9 49
28	28	27 2 10	19 N34	25	530 30	14 10	0 0	1 2	1 224	1 0	9 47
29	29	27 6 6	19 N34	25	531 15	14 15	0 0	1 2	1 232	1 0	9 45
30	30	27 10 2	19 N34	25	532 0	14 20	0 0	1 2	1 240	1 0	9 43

[RAPHAEL'S]											
JUNE, 1982											
D	M	Sidereal Time	M. S.	O	Long.	Lat.	Dec.	Node	Long.	Lat.	Dec.
1	2	3	4	5	6	7	8	9	10	11	12
1	1	4 38 34	10 10 40	222 N	312 44	05 N12	05 14 15	05 10 19	1 15 25	39	19
2	2	4 42 31	11 37 31	222 N	1125 15	9 5	11 5	11 5	1 14 26	0 7	19
3	3	4 46 27	12 34 58	222 N	18 7m 34	44	46 9	32 15	413 39	38 11	38
4	4	4 50 24	13 32 24	222 N	26 19	42 55	13 13	36 15	425 44	11 15	26
5	5	4 54 21	14 29 50	222 N	32 1	50 22	32 1	50 22	437 7	14 12	35
6	6	4 58 17	15 27 14	222 N	38 62	36 19	51 14	54 19	33 34	20	55
7	7	5 2 14	16 24 38	222 N	45 25	28 11	37 21	43 14	51 15	15 22	20
8	8	5 6 10	17 22 02	222 N	50 7m 16	20 N32	41 14	48 13	9 52	22	46
9	9	5 10 7	18 19 26	222 N	56 19	4	50 S 31	22 36	45 24	59	32
10	10	5 14 3	19 16 49	222 N	1 0	55 12	35 21	30 14	41 6	52 57	20
11	11	5 18 0	20 14 23	222 N	51 2	52 46	36 19	26 14	38 18	55 9	18
12	12	5 21 56	21 11 47	222 N	9 25	0 35	30 16	29 14	35 1	9 36	14
13	13	5 25 53	22 9 21	222 N	12 7m 22	44 16	12 45	32 13	40 31	10 38	18
14	14	5 29 50	23 6 45	222 N	16 20	3 26	30 8	23 14	29 26	31 59	6
15	15	5 33 46	24 4 19	222 N	18 37	6 35	11 35	31 14	25 9	47 34	05
16	16	5 37 43	25 1 43	222 N	21 16	35 125	16 14	34 14	22 23	29 39	4
17	17	5 41 39	25 57 17	222 N	23 0 30	545 2	6 56	14 19	7 38	47 9	31
18	18	5 45 36	26 54 41	222 N	24 14	53 14	30 12	0 14	16 22	13 4	21
19	19	5 49 32	27 32 05	222 N	25 29	38 163	39 16	31 14	13 7	46 18	25
20	20	5 53 29	28 9 29	222 N	26 14	40 332	32 20	2 14	10 22	15 31	19
21	21	5 57 25	29 7 03	222 N	26 29	51 301	51 22	13 14	6 7	27 15	22
22	22	6 1 22	30 4 27	222 N	26 44	323	26 15m	1 360 N 922	45 14	322 33	24
23	23	6 5 19	31 1 51	222 N	26 59	1 371	31 21	38 14	0 7m 25	21 20	30
24	24	6 9 15	31 59 25	222 N	27 14	43 532	46 19	3 13	57 21	56 17	19
25	25	6 13 12	32 36 49	222 N	27 29	3 103	47 15	21 13	54 6m	3 17	12
26	26	6 17 8	33 4 13	222 N	27 44	33 242	27 44	34 10	55 13	50 9	44
27	27	6 21 5	33 57 37	222 N	27 59	20 26	24 535	4 6	413 47	2 59	40
28	28	6 25 2	34 10 61	222 N	28 14	21 27	28 455	17 1	413 44	52 30	15
29	29	6 28 58	34 23 25	222 N	28 29	22 28	29 455	17 1	413 44	52 30	15
30	30	6 32 54	34 36 49	222 N	28 44	23 29	30 455	17 1	413 44	52 30	15

[RAPHAEL'S]											
JUNE, 1982											
D	M	Sidereal Time	M. S								

TABLE I
RATE OF 24-HOUR MOTION

Time 0 Hours Min	57 06	57 12	57 18	57 24	57 30	57 36	57 42	57 48	57 54	58 00
1	0.02	0.02	0.02	0.02	0.02	0.02	0.02	0.02	0.02	0.02
2	0.05	0.05	0.05	0.05	0.05	0.05	0.05	0.05	0.05	0.05
3	0.07	0.07	0.07	0.07	0.07	0.07	0.07	0.07	0.07	0.07
4	0.09	0.10	0.10	0.10	0.10	0.10	0.10	0.10	0.10	0.10
5	0.12	0.12	0.12	0.12	0.12	0.12	0.12	0.12	0.12	0.12
6	0.14	0.14	0.14	0.14	0.14	0.14	0.14	0.14	0.14	0.14
7	0.17	0.17	0.17	0.17	0.17	0.17	0.17	0.17	0.17	0.17
8	0.19	0.19	0.19	0.19	0.19	0.19	0.19	0.19	0.19	0.19
9	0.21	0.21	0.21	0.21	0.21	0.21	0.21	0.21	0.21	0.21
10	0.24	0.24	0.24	0.24	0.24	0.24	0.24	0.24	0.24	0.24
11	0.26	0.26	0.26	0.26	0.26	0.26	0.26	0.26	0.26	0.26
12	0.28	0.28	0.28	0.28	0.28	0.28	0.28	0.28	0.28	0.28
13	0.31	0.31	0.31	0.31	0.31	0.31	0.31	0.31	0.31	0.31
14	0.33	0.33	0.33	0.33	0.33	0.33	0.33	0.33	0.33	0.33
15	0.36	0.36	0.36	0.36	0.36	0.36	0.36	0.36	0.36	0.36
16	0.38	0.38	0.38	0.38	0.38	0.38	0.38	0.38	0.38	0.38
17	0.40	0.40	0.40	0.40	0.40	0.40	0.40	0.40	0.40	0.40
18	0.43	0.43	0.43	0.43	0.43	0.43	0.43	0.43	0.43	0.43
19	0.45	0.45	0.45	0.45	0.45	0.45	0.45	0.45	0.45	0.45
20	0.47	0.48	0.48	0.48	0.48	0.48	0.48	0.48	0.48	0.48
21	0.50	0.50	0.50	0.50	0.50	0.50	0.50	0.50	0.50	0.50
22	0.52	0.52	0.52	0.52	0.52	0.52	0.52	0.52	0.52	0.52
23	0.55	0.55	0.55	0.55	0.55	0.55	0.55	0.55	0.55	0.55
24	0.57	0.57	0.57	0.57	0.57	0.57	0.57	0.57	0.57	0.57
25	0.58	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
26	1.02	1.02	1.02	1.02	1.02	1.02	1.02	1.02	1.02	1.02
27	1.04	1.04	1.04	1.04	1.04	1.04	1.04	1.04	1.04	1.04
28	1.06	1.07	1.07	1.07	1.07	1.07	1.07	1.07	1.07	1.07
29	1.09	1.09	1.09	1.09	1.09	1.09	1.09	1.09	1.09	1.09
30	1.11	1.11	1.11	1.11	1.11	1.11	1.11	1.11	1.11	1.11
31	1.14	1.14	1.14	1.14	1.14	1.14	1.14	1.14	1.14	1.14
32	1.16	1.16	1.16	1.16	1.16	1.16	1.16	1.16	1.16	1.16
33	1.18	1.18	1.18	1.18	1.18	1.18	1.18	1.18	1.18	1.18
34	1.21	1.21	1.21	1.21	1.21	1.21	1.21	1.21	1.21	1.21
35	1.23	1.23	1.23	1.23	1.23	1.23	1.23	1.23	1.23	1.23
36	1.25	1.26	1.26	1.26	1.26	1.26	1.26	1.26	1.26	1.26
37	1.28	1.28	1.28	1.28	1.28	1.28	1.28	1.28	1.28	1.28
38	1.30	1.31	1.31	1.31	1.31	1.31	1.31	1.31	1.31	1.31
39	1.33	1.33	1.33	1.33	1.33	1.33	1.33	1.33	1.33	1.33
40	1.35	1.35	1.35	1.35	1.35	1.35	1.35	1.35	1.35	1.35
41	1.37	1.38	1.38	1.38	1.38	1.38	1.38	1.38	1.38	1.38
42	1.40	1.40	1.40	1.40	1.40	1.40	1.40	1.40	1.40	1.40
43	1.42	1.42	1.42	1.42	1.42	1.42	1.42	1.42	1.42	1.42
44	1.44	1.45	1.45	1.45	1.45	1.45	1.45	1.45	1.45	1.45
45	1.47	1.47	1.47	1.47	1.47	1.47	1.47	1.47	1.47	1.47

from "Tables of Diurnal Planetary Motion"

TABLE I
RATE OF 24-HOUR MOTION

Time 0 Hours Min	57 06	57 12	57 18	57 24	57 30	57 36	57 42	57 48	57 54	58 00
46	1.48	1.50	1.50	1.50	1.50	1.50	1.50	1.50	1.50	1.50
47	1.52	1.52	1.52	1.52	1.52	1.52	1.52	1.52	1.52	1.52
48	1.54	1.54	1.54	1.54	1.54	1.54	1.54	1.54	1.54	1.54
49	1.56	1.57	1.57	1.57	1.57	1.57	1.57	1.57	1.57	1.57
50	1.58	1.59	1.59	1.59	1.59	1.59	1.59	1.59	1.59	1.59
51	2.01	2.02	2.02	2.02	2.02	2.02	2.02	2.02	2.02	2.02
52	2.03	2.04	2.04	2.04	2.04	2.04	2.04	2.04	2.04	2.04
53	2.06	2.06	2.06	2.06	2.06	2.06	2.06	2.06	2.06	2.06
54	2.08	2.09	2.09	2.09	2.09	2.09	2.09	2.09	2.09	2.09
55	2.11	2.11	2.11	2.11	2.11	2.11	2.11	2.11	2.11	2.11
56	2.13	2.13	2.13	2.13	2.13	2.13	2.13	2.13	2.13	2.13
57	2.15	2.16	2.16	2.16	2.16	2.16	2.16	2.16	2.16	2.16
58	2.18	2.18	2.18	2.18	2.18	2.18	2.18	2.18	2.18	2.18
59	2.20	2.21	2.21	2.21	2.21	2.21	2.21	2.21	2.21	2.21
60	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23

Hours

Hour	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23	2.23
	4.45	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46	4.46
	7.08	7.09	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10	7.10
	9.31	9.32	9.33	9.34	9.35	9.36	9.37	9.38	9.39	9.40	9.41	9.42	9.43	9.44	9.45	9.46	9.47	9.48	9.49	9.50	9.51	9.52	9.53	9.54
	11.54	11.55	11.56	11.57	11.58	11.59	12.00	12.01	12.02	12.03	12.04	12.05	12.06	12.07	12.08	12.09	12.10	12.11	12.12	12.13	12.14	12.15	12.16	12.17
	14.18	14.18	14.19	14.21	14.22	14.24	14.25	14.27	14.28	14.30	14.31	14.33	14.34	14.36	14.37	14.39	14.40	14.42	14.43	14.45	14.46	14.48	14.49	14.50
	16.39	16.41	16.43	16.44	16.46	16.48	16.50	16.51	16.53	16.55	16.57	16.58	16.60	16.62	16.64	16.66	16.68	16.69	16.71	16.73	16.75	16.77	16.79	16.81
	18.02	18.04	18.06	18.08	18.10	18.12	18.14	18.16	18.18	18.20	18.22	18.24	18.26	18.28	18.30	18.32	18.34	18.36	18.38	18.40	18.42	18.44	18.46	18.48
	21.25	21.27	21.29	21.31	21.34	21.36	21.40	21.43	21.45	21.48	21.50	21.52	21.54	21.56	21.58	21.60	21.62	21.64	21.66	21.68	21.70	21.72	21.74	21.76
	23.47	23.50	23.52	23.55	23.57	24.00	24.02	24.05	24.07	24.10	24.12	24.15	24.18	24.20	24.22	24.25	24.28	24.30	24.32	24.35	24.38	24.40	24.42	24.45
	26.10	26.13	26.16	26.18	26.21	26.24	26.27	26.29	26.32	26.35	26.38	26.40	26.43	26.46	26.48	26.51	26.54	26.57	26.60	26.63	26.66	26.69	26.72	26.75
	28.33	28.36	28.39	28.42	28.45	28.48	28.51	28.54	28.57	29.00	29.03	29.06	29.09	29.12	29.15	29.18	29.21	29.24	29.27	29.30	29.33	29.36	29.39	29.42
	30.56	30.59	31.02	31.05	31.09	31.12	31.15	31.18	31.22	31.25	31.28	31.31	31.34	31.37	31.40	31.43	31.46	31.49	31.52	31.55	31.58	31.61	31.64	31.67
	33.18	33.22	33.25	33.29	33.32	33.36	33.39	33.43	33.46	33.50	33.53	33.56	33.59	33.62	33.65	33.68	33.71	33.74	33.77	33.80	33.83	33.86	33.89	33.92
	35.41	35.45	35.49	35.52	35.56	36.00	36.04	36.07	36.11	36.15	36.18	36.21	36.24	36.28	36.32	36.36	36.39	36.42	36.45	36.48	36.51	36.54	36.57	36.60
	38.04	38.08	38.12	38.16	38.20	38.24	38.28	38.32	38.36	38.40	38.44	38.48	38.52	38.56	38.60	38.64	38.68	38.72	38.76	38.80	38.84	38.88	38.92	38.96
	40.27	40.31	40.35	40.40	40.44	40.48	40.52	40.56	41.01	41.05	41.09	41.13	41.17	41.21	41.25	41.29	41.33	41.37	41.41	41.45	41.49	41.53	41.57	41.61
	42.49	42.54	42.58	43.03	43.07	43.12	43.16	43.21	43.25	43.30	43.34	43.38	43.42	43.46	43.50	43.54	43.58	43.62	43.66	43.70	43.74	43.78	43.82	43.86
	44.72	44.77	44.81	44.85	44.89	44.93	44.97	45.01	45.05	45.09	45.13	45.17	45.21	45.25	45.29	45.33	45.37	45.41	45.45	45.49	45.53	45.57	45.61	45.65
	47.35	47.40	47.45	47.50	47.55	48.00	48.05	48.10	48.15	48.20	48.25	48.30	48.35	48.40	48.45	48.50	48.55	48.60	48.65	48.70	48.75	48.80	48.85	48.90
	49.58	50.03	50.08	50.14	50.19	50.24	50.29	50.34	50.40	50.45	50.50	50.55	50.60	50.65	50.70	50.75	50.80	50.85	50.90	50.95	51.00	51.05	51.10	51.15
	52.20	52.26	52.31	52.37	52.42	52.48	52.53	52.59	52.64	52.69	52.75	52.80	52.85	52.90	52.95	53.00	53.05	53.10	53.15	53.20	53.25	53.30	53.35	53.40
	54.43	54.49	54.55	55.00	55.06	55.12	55.18	55.23	55.29	55.35	55.40	55.46	55.51	55.57	55.62	55.68	55.73	55.79	55.84	55.90	55.95	56.00	56.05	56.10
	57.06	57.12	57.18	57.24	57.30	57.36	57.42	57.48	57.54	58.00														

Add the result (2' 33") to the Sun's position before the time of birth. In this case it is the position on the 20th.

$$\begin{array}{r} \odot 28^{\circ} \text{II} 49' 50'' \\ + \quad \quad 2' 33'' \\ \hline 28^{\circ} \quad 51' 83'' \end{array}$$

Carry mins and secs over

$$\odot 28^{\circ} \text{II} 52' 23''$$

Now check down the sun column in the ephemeris for the zodiac sign the sun is in on the GMT day.
Our example shows:

Therefore the answer is

$$\odot 28^{\circ} \text{II} 52' 23''$$

i.e. the sun is 28 degrees Gemini, 52 minutes and 23 seconds.

$\odot 28^{\circ} \text{II} 52' 23''$ will be transferred to your horoscope.

TABLE II (for all other planets)

Same method as for Table I. Carry forward 1.04p.m. hours.

For the Moon:- (see tables(ii)(c) and (ii)(d))

$$\begin{array}{rcl} \text{Don 21st } 29^{\circ} \text{II} 51' 30'' & \text{Carry over Sec} & 29^{\circ} \text{II} 50' 90'' \\ \text{Don 20th } 14^{\circ} \text{II} 40' 33'' & \text{Minus} & - 14^{\circ} \text{II} 40' 33'' \\ \hline \text{Result, motion of moon in 24 hours} & & = 15^{\circ} \quad 10' 57'' \end{array}$$

Looking up heading in Table II of $15^{\circ} 11'$

$$\begin{array}{rcl} 4' & = & 2' 32'' \\ 1 \text{ hr} & = & +37' 57'' \\ & & \hline & & 39' 89'' \end{array}$$

Carry Over 40' 29"

Add to the 20th Moon position
e.g. remember the moon has moved from
noon 20th so the motion must be added
to get the position at birth.

$$\begin{array}{r} 14^{\circ} \text{II} 40' 33'' \\ + \quad \quad 40' 29'' \\ \hline = 14^{\circ} \text{II} 80' 62'' \end{array}$$

which equals

$$\text{D } 15^{\circ} \text{II} 21' 02'' \text{ This figure is transferred to the horoscope.}$$

For Mercury:- (see Table iii and table iv)

On looking down the Mercury column you will see an R and a D. Mercury had gone Retrograde in motion then Direct in motion before the GMT date, therefore the planet motion would be direct and the calculation made as above.

$$\begin{array}{rcl} \text{on 21st} & & 8^{\circ} \text{II} 46' \\ \text{on 20th} & & - 8^{\circ} \quad 14' \\ \hline \text{24hr motion being} & & 0^{\circ} \quad 32' \end{array}$$

Full Moon—June 6, 34. 59m. p.m. (15° 1 37')

EPHEMERIS JUNE, 1982 13

D	M	V	W	Th	F	S	Saturn	Uranus	Neptune	Pluto	Lunar Aspects						
Lat.	Dec.	Lat.	Dec.	Lat.	Dec.	Lat.	Dec.	Lat.	Dec.	Lat.	Dec.	☾	☽	☾	☽	☾	☽
11 11	9 1 8 53	2 53	1m27	15 44	2 16	26 1	524 25	Δ	Q								
2 10	10 3 6 3 7	14 23	15 42	2 14	26 4	424 24	Δ	Q									
3 10	10 4 7 4 8	12 3	19 15	41	2 12	26 224 23	Δ	Q									
4 9	10 5 8 5 9	10 3	14 15	40	2 9	26 124 22	Δ	Q									
5 8	9 6 9 6 10	8 3	10 15	38	2 7	25 5924 21	Δ	Q									
6 7	8 7 10 7 11	6 3	7 15	37	2 4	25 5724 20	Δ	Q									
7 6	7 8 11 8 12	5 3	3 15	36	2 2	25 5624 19	Δ	Q									
8 5	6 9 12 9 13	4 3	59 15	35	2 0	25 5424 18	Δ	Q									
9 4	5 10 13 10 14	3 3	56 15	34	1 57	25 5324 17	Δ	Q									
10 3	4 11 14 11 15	2 3	53 15	33	1 55	25 5124 17	Δ	Q									
11 2	3 12 15 12 16	1 3	50 15	32	1 52	25 4924 16	Δ	Q									
12 1	2 13 16 13 17	0 3	47 15	32	1 50	25 4824 15	Δ	Q									
13 0	1 14 17 14 18	0 3	45 15	31	1 48	25 4624 14	Δ	Q									
14 0	0 15 18 15 19	0 3	42 15	31	1 46	25 4524 14	Δ	Q									
15 0	0 16 19 16 20	0 3	40 15	30	1 43	25 4324 13	Δ	Q									
16 0	0 17 20 17 21	0 3	38 15	30	1 41	25 4124 13	Δ	Q									
17 0	0 18 21 18 22	0 3	36 15	30	1 39	25 4024 12	Δ	Q									
18 0	0 19 22 19 23	0 3	34 15	30	1 37	25 3824 11	Δ	Q									
19 0	0 20 23 20 24	0 3	32 15	30	1 35	25 3724 11	Δ	Q									
20 0	0 21 24 21 25	0 3	31 15	30	1 32	25 3524 10	Δ	Q									
21 0	0 22 25 22 26	0 3	30 15	30	1 30	25 3324 10	Δ	Q									
22 0	0 23 26 23 27	0 3	29 15	31	1 28	25 3224 9	Δ	Q									
23 0	0 24 27 24 28	0 3	28 15	31	1 26	25 3024 9	Δ	Q									
24 0	0 25 28 25 29	0 3	27 15	32	1 24	25 2824 9	Δ	Q									
25 0	0 26 29 26 30	0 3	26 15	32	1 22	25 2724 9	Δ	Q									
26 0	0 27 30 27 31	0 3	26 15	33	1 20	25 2524 8	Δ	Q									
27 0	0 28 31 28 32	0 3	26 15	34	1 18	25 2424 8	Δ	Q									
28 0	0 29 32 29 33	0 3	26 15	35	1 16	25 2224 8	Δ	Q									
29 0	0 30 33 30 34	0 3	26 15	36	1 15	25 2124 8	Δ	Q									
30 0	0 31 34 31 35	0 3	26 15	37	1 13	25 1924 7	Δ	Q									

D	M	V	W	Th	F	S	Saturn	Uranus	Neptune	Pluto	Mutual Aspects						
Lat.	Dec.	Lat.	Dec.	Lat.	Dec.	Lat.	Dec.	Lat.	Dec.	Lat.	Dec.	☾	☽	☾	☽	☾	☽
12 N39	3S 450 N10 20S 281 N19 22S																
32 39	3 430 1020 271 1922																
52 38	3 430 1020 261 1922																
72 38	3 430 1020 251 1922																
92 37	3 420 1020 241 1922																
112 37	3 420 920 231 1922																
132 36	3 420 920 221 1922																
152 36	3 420 920 211 1922																
172 35	3 430 920 201 1922																
192 35	3 430 920 201 1922																
212 34	3 430 920 191 1922																
232 34	3 430 920 181 1922																
252 33	3 460 920 171 1922																
272 33	3 470 920 161 1922																
292 32	3 480 920 151 1922																
312 N32	3S 490 N 920S 151 N19 22S																

Copyright © 1982 by Sky Publishing Co.
All rights reserved.
No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or by any information storage and retrieval system, without permission in writing from Sky Publishing Co.

LAST QUARTER—JUNE 14. 6h. 6m. p.m. (23° N 21°)

New Moon—June 21, 11h. 52m. a.m. (29° 14' 47")

[illegible]

FIRST QUARTER—June 28, 5h. 56m. a.m. ($6^{\circ} \approx 13^{\circ}$)

"Raphael's Astronomical Ephemeris of Planets' Places for 1982", W. Foulsham & Co, England.

TABLE II
RATE OF 24-HOUR MOTION

Time 0 Hours Min.	15°11'	15°12'	15°13'	15°14'	15°15'	15°16'	15°17'
1	0.36	0.36	0.36	0.36	0.36	0.36	0.36
2	1.16	1.16	1.16	1.16	1.16	1.16	1.16
3	1.54	1.54	1.54	1.54	1.54	1.54	1.54
4	2.32	2.32	2.32	2.32	2.32	2.32	2.32
5	3.10	3.10	3.10	3.10	3.11	3.11	3.11
6	3.48	3.48	3.48	3.48	3.49	3.49	3.49
7	4.26	4.26	4.26	4.27	4.27	4.28	4.28
8	5.04	5.04	5.04	5.05	5.05	5.06	5.06
9	5.42	5.42	5.42	5.43	5.43	5.44	5.44
10	6.20	6.20	6.20	6.21	6.21	6.22	6.22
11	6.58	6.58	6.58	6.59	6.59	6.60	6.60
12	7.35	7.35	7.36	7.37	7.37	7.38	7.38
13	8.13	8.13	8.15	8.15	8.16	8.17	8.17
14	8.51	8.52	8.53	8.53	8.54	8.55	8.55
15	8.29	8.30	8.31	8.31	8.32	8.33	8.33
16	10.07	10.08	10.09	10.09	10.10	10.11	10.11
17	10.45	10.46	10.47	10.47	10.48	10.49	10.50
18	11.23	11.24	11.25	11.25	11.26	11.27	11.28
19	12.01	12.02	12.03	12.04	12.04	12.05	12.06
20	12.39	12.40	12.41	12.42	12.42	12.43	12.44
21	13.17	13.18	13.18	13.20	13.21	13.22	13.22
22	13.55	13.56	13.57	13.57	13.59	14.00	14.01
23	14.33	14.34	14.35	14.36	14.37	14.39	14.39
24	15.11	15.12	15.13	15.14	15.15	15.16	15.17
25	15.49	15.50	15.51	15.52	15.53	15.54	15.55
26	16.27	16.28	16.29	16.30	16.31	16.32	16.33
27	17.05	17.06	17.07	17.08	17.09	17.10	17.12
28	17.43	17.44	17.45	17.46	17.48	17.49	17.50
29	18.21	18.22	18.23	18.24	18.26	18.27	18.28
30	18.59	19.00	19.01	19.02	19.04	19.05	19.06
31	19.37	19.38	19.39	19.41	19.42	19.43	19.44
32	20.15	20.16	20.17	20.19	20.20	20.21	20.23
33	20.53	20.54	20.55	20.57	20.58	20.59	21.01
34	21.31	21.32	21.33	21.35	21.36	21.38	21.39
35	22.09	22.10	22.11	22.13	22.14	22.16	22.17
36	22.48	22.48	22.49	22.51	22.52	22.54	22.55
37	23.24	23.25	23.27	23.28	23.30	23.31	23.33
38	24.02	24.04	24.06	24.07	24.09	24.10	24.12
39	24.40	24.42	24.44	24.45	24.47	24.48	24.50
40	25.18	25.20	25.22	25.23	25.25	25.26	25.28
41	25.56	25.58	25.60	25.61	25.63	25.65	25.67
42	26.34	26.36	26.38	26.39	26.41	26.43	26.45
43	27.12	27.14	27.16	27.18	27.19	27.21	27.23
44	27.50	27.52	27.54	27.56	27.57	27.59	28.01
45	28.28	28.30	28.32	28.34	28.36	28.37	28.39

TABLE II
RATE OF 24-HOUR MOTION

Time 0 Hours Min.	15°11'	15°12'	15°13'	15°14'	15°15'	15°16'	15°17'
46	29.06	29.06	29.10	29.12	29.14	29.16	29.18
47	29.44	29.46	29.48	29.50	29.52	29.54	29.56
48	30.22	30.24	30.26	30.28	30.30	30.32	30.34
49	31.00	31.02	31.04	31.06	31.08	31.10	31.12
50	31.36	31.40	31.42	31.44	31.46	31.48	31.50
51	32.16	32.18	32.20	32.22	32.24	32.26	32.28
52	32.54	32.56	32.58	33.00	33.02	33.05	33.07
53	33.32	33.34	33.36	33.38	33.41	33.43	33.45
54	34.10	34.12	34.14	34.16	34.19	34.21	34.23
55	34.48	34.50	34.53	34.55	34.57	34.59	35.02
56	35.26	35.28	35.30	35.33	35.35	35.37	35.40
57	36.03	36.06	36.08	36.10	36.13	36.15	36.18
58	36.42	36.44	36.46	36.49	36.51	36.54	36.56
59	37.19	37.22	37.24	37.27	37.29	37.32	37.34
60	37.57	38.00	38.02	38.05	38.07	38.10	38.12

Table (ii)(d)

Hours	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
1	37.57	1.15	1.53	2.31	3.09	3.47	4.25	5.03	5.41	6.19	6.57	7.35	8.13	8.51	9.29	10.07	10.45	11.23	12.01	12.39	13.17	13.55	14.33	15.11
2	38.00	1.16	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
3	38.02	1.16	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
4	38.05	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
5	38.07	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
6	38.10	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
7	38.12	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
8	38.15	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
9	38.17	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
10	38.19	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
11	38.21	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
12	38.23	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
13	38.25	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
14	38.27	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
15	38.29	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
16	38.31	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
17	38.33	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
18	38.35	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
19	38.37	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
20	38.39	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
21	38.41	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
22	38.43	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
23	38.45	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12
24	38.47	1.18	1.54	2.32	3.10	3.48	4.26	5.04	5.42	6.20	6.58	7.36	8.14	8.52	9.30	10.08	10.46	11.24	12.02	12.40	13.18	13.56	14.34	15.12

In the table
32' column for 4'
32' column for 1hr +

0' 05"
1' 20"
1' 25"

which is added to the Mercury position on 20th

= Mercury position at 1.04 p.m. GMT

08° II 14'
+ 01' 25"
♀ 8° II 15' 25"

For Venus:-

25° ♂ 16'
- 24° 5'
1° 11'

from 1° 11'
column

0' 11"
+ 2' 57"
2' 69"
= 3' 09"

24° ♂ 5' 00"
+ 3' 09"
♀ 24° ♂ 8' 09"

For Mars:-

9° ♄ 5'
- 8° 42'
0° 23'

from 0° 23' column

0' 04"
+ 0' 57"
1' 01"

8° ♄ 42' 00"
+ 1' 01"
♂ 8° ♄ 43' 1"

For Jupiter:- Note Jupiter goes Retrograde (♄) before the 20th and 21st and turns direct after these dates, therefore Jupiter is still considered ♄. In this event the last calculation is subtracted. This method is used with

20th 0° ♄ 31' note less figure
21st - 0° 30' subtracted from
1' greater.

No figure in 4' rank of
1' column.

2" in 1 hr rank and 1'
column.

on the 20th Jupiter is 31' into scorpio. 60" (1min) will have to be carried over to the seconds column to subtract the 2" from the tables.

20th ♄ 0° 30' 60"
minus - 02"
♄ 0° 30' 58"

If there had been no apparent motion between the 20th and 21st retrograde figures, the figures in the ephemeris would be copied straight onto the horoscope and considered Retrograde Stationary (RS).

Table (iii)

EPHEMERIS												JUNE, 1982												13																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
D		M		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.		Lat.		Long.	

TABLE II
RATE OF 24-HOUR MOTION

Time 0 Hours Min.	0°29'	0°30'	0°31'	0°32'	0°33'	0°34'	0°35'
46	0.58	0.57	0.59	1.01	1.03	1.05	1.07
47	0.57	0.59	1.01	1.03	1.05	1.07	1.09
48	0.58	1.00	1.02	1.04	1.06	1.08	1.10
49	0.59	1.01	1.03	1.05	1.07	1.09	1.11
50	1.00	1.02	1.05	1.07	1.09	1.11	1.13
51	1.02	1.04	1.06	1.08	1.10	1.12	1.15
52	1.03	1.05	1.07	1.09	1.11	1.14	1.16
53	1.04	1.06	1.08	1.11	1.13	1.15	1.17
54	1.05	1.07	1.10	1.12	1.14	1.16	1.19
55	1.06	1.09	1.11	1.13	1.16	1.18	1.20
56	1.08	1.10	1.12	1.15	1.17	1.19	1.22
57	1.09	1.11	1.14	1.16	1.18	1.21	1.23
58	1.10	1.12	1.15	1.18	1.20	1.23	1.25
59	1.11	1.14	1.16	1.19	1.21	1.24	1.26
60	1.12	1.15	1.17	1.20	1.22	1.25	1.27

Hours

Hours	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
1	1.12	1.15	1.17	1.20	1.22	1.25	1.27	1.29	1.31	1.33	1.35	1.37	1.39	1.41	1.43	1.45	1.47	1.49	1.51	1.53	1.55	1.57	1.59	1.61
2	2.25	2.30	2.35	2.40	2.45	2.50	2.55	2.60	2.65	2.70	2.75	2.80	2.85	2.90	2.95	3.00	3.05	3.10	3.15	3.20	3.25	3.30	3.35	3.40
3	3.37	3.45	3.52	4.00	4.07	4.15	4.22	4.30	4.37	4.45	4.52	4.60	4.67	4.75	4.82	4.90	4.97	5.05	5.12	5.20	5.27	5.35	5.42	5.50
4	4.50	5.00	5.10	5.20	5.30	5.40	5.50	5.60	5.70	5.80	5.90	6.00	6.10	6.20	6.30	6.40	6.50	6.60	6.70	6.80	6.90	7.00	7.10	7.20
5	8.02	8.15	8.27	8.40	8.52	8.65	8.77	8.90	9.02	9.15	9.27	9.40	9.52	9.65	9.77	9.90	10.02	10.15	10.27	10.40	10.52	10.65	10.77	10.90
6	7.15	7.30	7.45	7.60	7.75	7.90	8.05	8.20	8.35	8.50	8.65	8.80	8.95	9.10	9.25	9.40	9.55	9.70	9.85	10.00	10.15	10.30	10.45	10.60
7	8.27	8.45	8.62	8.80	8.97	9.15	9.32	9.50	9.67	9.85	10.02	10.20	10.37	10.55	10.72	10.90	11.07	11.25	11.42	11.60	11.77	11.95	12.12	12.30
8	9.40	10.00	10.20	10.40	10.60	10.80	11.00	11.20	11.40	11.60	11.80	12.00	12.20	12.40	12.60	12.80	13.00	13.20	13.40	13.60	13.80	14.00	14.20	14.40
9	10.52	11.15	11.37	12.00	12.22	12.45	12.67	12.90	13.12	13.35	13.57	13.80	14.02	14.25	14.47	14.70	14.92	15.15	15.37	15.60	15.82	16.05	16.27	16.50
10	12.05	12.30	12.55	13.20	13.45	13.70	13.95	14.20	14.45	14.70	14.95	15.20	15.45	15.70	15.95	16.20	16.45	16.70	16.95	17.20	17.45	17.70	17.95	18.20
11	13.17	13.45	14.12	14.40	14.67	14.95	15.22	15.50	15.77	16.05	16.32	16.60	16.87	17.15	17.42	17.70	17.97	18.25	18.52	18.80	19.07	19.35	19.62	19.90
12	14.30	15.00	15.30	16.00	16.30	16.60	16.90	17.20	17.50	17.80	18.10	18.40	18.70	19.00	19.30	19.60	19.90	20.20	20.50	20.80	21.10	21.40	21.70	22.00
13	15.42	16.15	16.47	17.20	17.52	17.85	18.17	18.50	18.82	19.15	19.47	19.80	20.12	20.45	20.77	21.10	21.42	21.75	22.07	22.40	22.72	23.05	23.37	23.70
14	16.55	17.30	18.05	18.40	18.75	19.10	19.45	19.80	20.15	20.50	20.85	21.20	21.55	21.90	22.25	22.60	22.95	23.30	23.65	24.00	24.35	24.70	25.05	25.40
15	18.07	18.45	19.22	20.00	20.37	20.75	21.12	21.50	21.87	22.25	22.62	23.00	23.37	23.75	24.12	24.50	24.87	25.25	25.62	26.00	26.37	26.75	27.12	27.50
16	19.20	20.00	20.40	21.20	21.57	21.95	22.32	22.70	23.07	23.45	23.82	24.20	24.57	24.95	25.32	25.70	26.07	26.45	26.82	27.20	27.57	27.95	28.32	28.70
17	20.32	21.15	21.57	22.40	22.77	23.15	23.52	23.90	24.27	24.65	25.02	25.40	25.77	26.15	26.52	26.90	27.27	27.65	28.02	28.40	28.77	29.15	29.52	29.90
18	21.45	22.30	23.15	24.00	24.37	24.75	25.12	25.50	25.87	26.25	26.62	27.00	27.37	27.75	28.12	28.50	28.87	29.25	29.62	30.00	30.37	30.75	31.12	31.50
19	22.57	23.45	24.32	25.20	25.57	25.95	26.32	26.70	27.07	27.45	27.82	28.20	28.57	28.95	29.32	29.70	30.07	30.45	30.82	31.20	31.57	31.95	32.32	32.70
20	24.10	25.00	25.50	26.40	26.77	27.15	27.52	27.90	28.27	28.65	29.02	29.40	29.77	30.15	30.52	30.90	31.27	31.65	32.02	32.40	32.77	33.15	33.52	33.90
21	25.22	26.15	27.07	28.00	28.37	28.75	29.12	29.50	29.87	30.25	30.62	31.00	31.37	31.75	32.12	32.50	32.87	33.25	33.62	34.00	34.37	34.75	35.12	35.50
22	26.35	27.30	28.25	29.20	29.57	29.95	30.32	30.70	31.07	31.45	31.82	32.20	32.57	32.95	33.32	33.70	34.07	34.45	34.82	35.20	35.57	35.95	36.32	36.70
23	27.47	28.45	29.42	30.40	30.77	31.15	31.52	31.90	32.27	32.65	33.02	33.40	33.77	34.15	34.52	34.90	35.27	35.65	36.02	36.40	36.77	37.15	37.52	37.90
24	29.00	30.00	31.00	32.00	32.37	32.75	33.12	33.50	33.87	34.25	34.62	35.00	35.37	35.75	36.12	36.50	36.87	37.25	37.62	38.00	38.37	38.75	39.12	39.50

TABLE II
RATE OF 24-HOUR MOTION

Time 0 Hours Min.	0°29'	0°30'	0°31'	0°32'	0°33'	0°34'	0°35'
1	0.01	0.01	0.01	0.01	0.01	0.01	0.01
2	0.02	0.02	0.03	0.03	0.03	0.03	0.03
3	0.04	0.04	0.04	0.04	0.04	0.04	0.04
4	0.05	0.05	0.05	0.05	0.05	0.05	0.05
5	0.06	0.06	0.06	0.06	0.06	0.06	0.06
6	0.07	0.07	0.08	0.08	0.08	0.08	0.08
7	0.08	0.08	0.09	0.09	0.09	0.09	0.09
8	0.10	0.10	0.10	0.11	0.11	0.11	0.12
9	0.11	0.11	0.12	0.12	0.12	0.13	0.13
10	0.12	0.12	0.13	0.13	0.14	0.14	0.14
11	0.13	0.14	0.14	0.15	0.15	0.16	0.16
12	0.14	0.15	0.15	0.16	0.16	0.17	0.17
13	0.16	0.16	0.17	0.17	0.18	0.18	0.19
14	0.17	0.17	0.18	0.18	0.19	0.20	0.20
15	0.18	0.19	0.19	0.20	0.21	0.21	0.22
16	0.19	0.20	0.21	0.21	0.22	0.23	0.23
17	0.21	0.21	0.22	0.23	0.23	0.24	0.25
18	0.22	0.22	0.23	0.24	0.25	0.25	0.26
19	0.23	0.24	0.24	0.25	0.26	0.27	0.28
20	0.24	0.25	0.26	0.27	0.27	0.28	0.29
21	0.25	0.26	0.27	0.28	0.29	0.30	0.31
22	0.27	0.27	0.28	0.29	0.30	0.31	0.32
23	0.28	0.29	0.30	0.31	0.32	0.33	0.34
24	0.29	0.30	0.31	0.32	0.33	0.34	0.35
25	0.30	0.31	0.32	0.33	0.34	0.35	0.36
26	0.31	0.32	0.34	0.35	0.36	0.37	0.38
27	0.33	0.34	0.35	0.36	0.37	0.38	0.39
28	0.34	0.35	0.36	0.37	0.39	0.40	0.41
29	0.35	0.36	0.37	0.39	0.40	0.41	0.42
30	0.36	0.37	0.39	0.40	0.41	0.42	0.44
31	0.37	0.39	0.40	0.41	0.43	0.44	0.45
32	0.39	0.40	0.41	0.43	0.44	0.45	0.47
33	0.40	0.41	0.43	0.44	0.45	0.47	0.48
34	0.41	0.42	0.44	0.45	0.47	0.48	0.51
35	0.42	0.44	0.45	0.47	0.48	0.49	0.52
36	0.43	0.45	0.46	0.48	0.49	0.51	0.52
37	0.44	0.46	0.47	0.48	0.50	0.51	0.53
38	0.46	0.47	0.49	0.50	0.52	0.53	0.55
39	0.47	0.48	0.50	0.52	0.54	0.55	0.57
40	0.48	0.50	0.52	0.53	0.55	0.57	0.58
41	0.49	0.51	0.53	0.55	0.56	0.58	1.00
42	0.51	0.52	0.54	0.56	0.58	0.59	1.01
43	0.52	0.54	0.56	0.57	0.59	1.01	1.03
44	0.53	0.55	0.57	0.59	1.00	1.02	1.04
45	0.54	0.56	0.58	1.00	1.02	1.04	1.06

Table (v)

TABLE II
RATE OF 24-HOUR MOTION

Time 0 Hours Min.	1°11'	1°12'	1°13'	1°14'	1°15'	1°16'	1°17'
46	2 16	2 18	2 20	2 22	2 24	2 26	2 28
47	2 19	2 21	2 23	2 25	2 27	2 29	2 31
48	2 22	2 24	2 26	2 28	2 30	2 32	2 34
49	2 25	2 27	2 29	2 31	2 33	2 35	2 37
50	2 28	2 30	2 32	2 34	2 36	2 38	2 40
51	2 31	2 33	2 35	2 37	2 39	2 41	2 44
52	2 34	2 36	2 38	2 40	2 42	2 45	2 47
53	2 37	2 39	2 41	2 43	2 46	2 48	2 50
54	2 40	2 42	2 44	2 46	2 49	2 51	2 53
55	2 43	2 45	2 48	2 50	2 52	2 54	2 57
56	2 46	2 48	2 50	2 53	2 55	2 57	3 00
57	2 48	2 51	2 53	2 55	2 58	3 00	3 03
58	2 52	2 54	2 56	2 58	3 01	3 04	3 06
59	2 54	2 57	2 59	3 02	3 04	3 07	3 09
60	2 57	3 00	3 02	3 05	3 07	3 10	3 12

Hours	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
1	2 57	3 00	3 02	3 05	3 07	3 10	3 12	3 15	3 17	3 20	3 22	3 25	3 27	3 30	3 32	3 35	3 37	3 40	3 42	3 45	3 47	3 50	3 52	3 55
2	3 00	3 03	3 05	3 08	3 10	3 13	3 15	3 18	3 20	3 23	3 25	3 28	3 30	3 33	3 35	3 38	3 40	3 43	3 45	3 48	3 50	3 53	3 55	3 58
3	3 03	3 06	3 08	3 11	3 13	3 16	3 18	3 21	3 23	3 26	3 28	3 31	3 33	3 36	3 38	3 41	3 43	3 46	3 48	3 51	3 53	3 56	3 58	4 01
4	3 06	3 09	3 11	3 14	3 16	3 19	3 21	3 24	3 26	3 29	3 31	3 34	3 36	3 39	3 41	3 44	3 46	3 49	3 51	3 54	3 56	3 59	4 01	4 04
5	3 09	3 12	3 14	3 17	3 19	3 22	3 24	3 27	3 29	3 32	3 34	3 37	3 39	3 42	3 44	3 47	3 49	3 52	3 54	3 57	3 59	4 02	4 04	4 07
6	3 12	3 15	3 17	3 20	3 22	3 25	3 27	3 30	3 32	3 35	3 37	3 40	3 42	3 45	3 47	3 50	3 52	3 55	3 57	4 00	4 02	4 04	4 07	4 10
7	3 15	3 18	3 20	3 23	3 25	3 28	3 30	3 33	3 35	3 38	3 40	3 43	3 45	3 48	3 50	3 53	3 55	3 58	4 00	4 02	4 04	4 07	4 10	4 13
8	3 18	3 21	3 23	3 26	3 28	3 31	3 33	3 36	3 38	3 41	3 43	3 46	3 48	3 51	3 53	3 56	3 58	4 01	4 03	4 05	4 07	4 10	4 13	4 16
9	3 21	3 24	3 26	3 29	3 31	3 34	3 36	3 39	3 41	3 44	3 46	3 49	3 51	3 54	3 56	3 59	4 01	4 04	4 06	4 08	4 10	4 13	4 16	4 19
10	3 24	3 27	3 29	3 32	3 34	3 37	3 39	3 42	3 44	3 47	3 49	3 52	3 54	3 57	3 59	4 02	4 04	4 07	4 09	4 11	4 13	4 16	4 19	4 22
11	3 27	3 30	3 32	3 35	3 37	3 40	3 42	3 45	3 47	3 50	3 52	3 55	3 57	3 60	4 02	4 05	4 07	4 10	4 12	4 14	4 17	4 19	4 22	4 25
12	3 30	3 33	3 35	3 38	3 40	3 43	3 45	3 48	3 50	3 53	3 55	3 58	4 00	4 03	4 05	4 08	4 10	4 13	4 15	4 18	4 20	4 23	4 25	4 28
13	3 33	3 36	3 38	3 41	3 43	3 46	3 48	3 51	3 53	3 56	3 58	4 01	4 03	4 06	4 08	4 11	4 13	4 16	4 18	4 21	4 23	4 26	4 28	4 31
14	3 36	3 39	3 41	3 44	3 46	3 49	3 51	3 54	3 56	3 59	4 01	4 04	4 06	4 09	4 11	4 14	4 16	4 19	4 21	4 24	4 26	4 29	4 31	4 34
15	3 39	3 42	3 44	3 47	3 49	3 52	3 54	3 57	3 59	4 02	4 04	4 07	4 09	4 12	4 14	4 17	4 19	4 22	4 24	4 27	4 29	4 32	4 34	4 37
16	3 42	3 45	3 47	3 50	3 52	3 55	3 57	4 00	4 02	4 05	4 07	4 10	4 12	4 15	4 17	4 20	4 22	4 25	4 27	4 30	4 32	4 35	4 37	4 40
17	3 45	3 48	3 50	3 53	3 55	3 58	4 00	4 03	4 05	4 08	4 10	4 13	4 15	4 18	4 20	4 23	4 25	4 28	4 30	4 33	4 35	4 38	4 40	4 43
18	3 48	3 51	3 53	3 56	3 58	4 01	4 03	4 06	4 08	4 11	4 13	4 16	4 18	4 21	4 23	4 26	4 28	4 31	4 33	4 36	4 38	4 41	4 43	4 46
19	3 51	3 54	3 56	3 59	4 01	4 04	4 06	4 09	4 11	4 14	4 16	4 19	4 21	4 24	4 26	4 29	4 31	4 34	4 36	4 39	4 41	4 44	4 46	4 49
20	3 54	3 57	3 59	4 02	4 04	4 07	4 09	4 12	4 14	4 17	4 19	4 22	4 24	4 27	4 29	4 32	4 34	4 37	4 39	4 42	4 44	4 47	4 49	4 52
21	3 57	4 00	4 02	4 05	4 07	4 10	4 12	4 15	4 17	4 20	4 22	4 25	4 27	4 30	4 32	4 35	4 37	4 40	4 42	4 45	4 47	4 50	4 52	4 55
22	4 00	4 03	4 05	4 08	4 10	4 13	4 15	4 18	4 20	4 23	4 25	4 28	4 30	4 33	4 35	4 38	4 40	4 43	4 45	4 48	4 50	4 53	4 55	4 58
23	4 03	4 06	4 08	4 11	4 13	4 16	4 18	4 21	4 23	4 26	4 28	4 31	4 33	4 36	4 38	4 41	4 43	4 46	4 48	4 51	4 53	4 56	4 58	5 01
24	4 06	4 09	4 11	4 14	4 16	4 19	4 21	4 24	4 26	4 29	4 31	4 34	4 36	4 39	4 41	4 44	4 46	4 49	4 51	4 54	4 56	4 59	5 01	5 04

TABLE II
RATE OF 24-HOUR MOTION

Time 0 Hours Min.	1°11'	1°12'	1°13'	1°14'	1°15'	1°16'	1°17'
1	0 03	0 03	0 03	0 03	0 03	0 03	0 03
2	0 06	0 06	0 06	0 06	0 06	0 06	0 06
3	0 09	0 09	0 09	0 09	0 09	0 09	0 10
4	0 12	0 12	0 12	0 12	0 12	0 13	0 13
5	0 15	0 15	0 15	0 15	0 16	0 16	0 16
6	0 18	0 18	0 18	0 18	0 19	0 19	0 19
7	0 21	0 21	0 21	0 22	0 22	0 23	0 23
8	0 24	0 24	0 24	0 25	0 25	0 26	0 26
9	0 27	0 27	0 27	0 28	0 28	0 29	0 29
10	0 30	0 30	0 30	0 31	0 31	0 32	0 32
11	0 33	0 33	0 33	0 34	0 34	0 35	0 35
12	0 36	0 36	0 36	0 37	0 37	0 38	0 38
13	0 39	0 39	0 40	0 40	0 41	0 41	0 42
14	0 41	0 42	0 43	0 43	0 44	0 44	0 45
15	0 44	0 45	0 46	0 46	0 47	0 47	0 48
16	0 47	0 48	0 49	0 49	0 50	0 51	0 51
17	0 50	0 51	0 52	0 52	0 53	0 54	0 55
18	0 53	0 54	0 55	0 55	0 56	0 57	0 58
19	0 56	0 57	0 58	0 59	0 59	1 00	1 01
20	0 59	1 00	1 01	1 02	1 02	1 03	1 04
21	1 02	1 03	1 04	1 05	1 06	1 06	1 07
22	1 05	1 06	1 07	1 08	1 09	1 10	1 11
23	1 08	1 09	1 10	1 11	1 12	1 13	1 14
24	1 11	1 12	1 13	1 14	1 15	1 16	1 17
25	1 14	1 15	1 16	1 17	1 18	1 19	1 20
26	1 17	1 18	1 19	1 20	1 21	1 22	1 23
27	1 20	1 21	1 22	1 23	1 24	1 25	1 27
28	1 23	1 24	1 25	1 26	1 28	1 29	1 30
29	1 26	1 27	1 28	1 29	1 31	1 32	1 33
30	1 29	1 30	1 31	1 32	1 34	1 35	1 36
31	1 32	1 33	1 34	1 36	1 37	1 38	1 39
32	1 35	1 36	1 37	1 39	1 40	1 41	1 43
33	1 38	1 39	1 40	1 42	1 43	1 44	1 46
34	1 41	1 42	1 43	1 45	1 46	1 48	1 49
35	1 44	1 45	1 46	1 48	1 49	1 51	1 52
36	1 46	1 48	1 49	1 51	1 52	1 54	1 55
37	1 49	1 50	1 52	1 53	1 55	1 56	1 58
38	1 52	1 54	1 56	1 57	1 59	2 00	2 02
39	1 55	1 57	1 59	2 00	2 02	2 03	2 05
40	1 58	2 00	2 02	2 03	2 05	2 07	2 08
41	2 01	2 03	2 05	2 06	2 08	2 10	2 12
42	2 04	2 06	2 08	2 09	2 11	2 13	2 15
43	2 07	2 09	2 11	2 13	2 14	2 16	2 18
44	2 10	2 12	2 14	2 16	2 17	2 19	2 21
45	2 13	2 15	2 17	2 19	2 21	2 22	2 24

from "Tables of Diurnal Planetary Motion".

for: ♂

TABLE II
RATE OF 24-HOUR MOTION

Time 0 Hours Min.	0°22'	0°23'	0°24'	0°25'	0°26'	0°27'	0°28'
46	0.42	0.44	0.46	0.48	0.50	0.52	0.54
47	0.43	0.45	0.47	0.49	0.51	0.53	0.55
48	0.44	0.46	0.48	0.50	0.52	0.54	0.56
49	0.45	0.47	0.49	0.51	0.53	0.55	0.57
50	0.46	0.48	0.50	0.52	0.54	0.56	0.58
51	0.47	0.49	0.51	0.53	0.55	0.57	1.00
52	0.48	0.50	0.52	0.54	0.56	0.58	1.01
53	0.49	0.51	0.53	0.55	0.57	1.00	1.02
54	0.49	0.52	0.54	0.56	0.58	1.01	1.03
55	0.50	0.53	0.55	0.57	1.00	1.02	1.04
56	0.51	0.54	0.56	0.58	1.01	1.03	1.05
57	0.52	0.55	0.57	0.59	1.02	1.04	1.06
58	0.53	0.56	0.58	1.00	1.03	1.05	1.08
59	0.54	0.57	0.59	1.01	1.04	1.06	1.09
60	0.55	0.57	1.00	1.02	1.05	1.07	1.10

Hours	0°22'	0°23'	0°24'	0°25'	0°26'	0°27'	0°28'
1	0.55	0.57	1.00	1.02	1.05	1.07	1.10
2	1.50	1.55	2.00	2.05	2.10	2.15	2.20
3	2.45	2.52	3.00	3.07	3.15	3.22	3.30
4	3.40	3.50	4.00	4.10	4.20	4.30	4.40
5	4.35	4.47	5.00	5.12	5.25	5.37	5.50
6	5.30	5.45	6.00	6.15	6.30	6.45	7.00
7	6.25	6.42	7.00	7.17	7.35	7.52	8.10
8	7.20	7.40	8.00	8.20	8.40	9.00	9.20
9	8.15	8.37	9.00	9.22	9.45	10.07	10.30
10	9.10	9.35	10.00	10.25	10.50	11.15	11.40
11	10.05	10.32	11.00	11.27	11.55	12.22	12.50
12	11.00	11.30	12.00	12.30	13.00	13.30	14.00
13	11.55	12.27	13.00	13.32	14.05	14.37	15.10
14	12.50	13.25	14.00	14.35	15.10	15.45	16.20
15	13.45	14.22	15.00	15.37	16.15	16.52	17.30
16	14.40	15.20	16.00	16.40	17.20	18.00	18.40
17	15.35	16.17	17.00	17.42	18.25	19.07	19.50
18	16.30	17.15	18.00	18.45	19.30	20.15	21.00
19	17.25	18.12	19.00	19.47	20.35	21.22	22.10
20	18.20	19.10	20.00	20.50	21.40	22.30	23.20
21	19.15	20.07	21.00	21.52	22.45	23.37	24.30
22	20.10	21.05	22.00	22.55	23.50	24.45	25.40
23	21.05	22.02	23.00	23.57	24.55	25.52	26.50
24	22.00	23.00	24.00	25.00	26.00	27.00	28.00

TABLE II
RATE OF 24-HOUR MOTION

Time 0 Hours Min.	0°22'	0°23'	0°24'	0°25'	0°26'	0°27'	0°28'
1	0.01	0.01	0.01	0.01	0.01	0.01	0.01
2	0.02	0.02	0.02	0.02	0.02	0.02	0.02
3	0.03	0.03	0.03	0.03	0.03	0.03	0.03
4	0.04	0.04	0.04	0.04	0.04	0.04	0.05
5	0.05	0.05	0.05	0.05	0.05	0.06	0.06
6	0.06	0.06	0.06	0.06	0.06	0.07	0.07
7	0.07	0.07	0.07	0.07	0.08	0.08	0.08
8	0.08	0.08	0.08	0.08	0.09	0.09	0.09
9	0.09	0.09	0.09	0.09	0.10	0.10	0.10
10	0.10	0.10	0.10	0.11	0.11	0.11	0.12
11	0.11	0.11	0.11	0.12	0.12	0.12	0.13
12	0.12	0.12	0.12	0.13	0.13	0.13	0.14
13	0.13	0.13	0.13	0.14	0.14	0.15	0.15
14	0.14	0.14	0.14	0.15	0.15	0.16	0.16
15	0.15	0.15	0.15	0.16	0.16	0.17	0.17
16	0.16	0.16	0.16	0.17	0.17	0.18	0.19
17	0.17	0.17	0.17	0.18	0.18	0.19	0.20
18	0.18	0.18	0.18	0.19	0.19	0.20	0.21
19	0.19	0.19	0.19	0.20	0.20	0.21	0.22
20	0.20	0.20	0.20	0.21	0.21	0.22	0.23
21	0.21	0.21	0.21	0.22	0.22	0.23	0.24
22	0.22	0.22	0.22	0.23	0.23	0.24	0.25
23	0.23	0.23	0.23	0.24	0.24	0.25	0.26
24	0.24	0.24	0.24	0.25	0.25	0.26	0.27
25	0.25	0.25	0.25	0.26	0.26	0.27	0.28
26	0.26	0.26	0.26	0.27	0.27	0.28	0.29
27	0.27	0.27	0.27	0.28	0.28	0.29	0.30
28	0.28	0.28	0.28	0.29	0.29	0.30	0.31
29	0.29	0.29	0.29	0.30	0.30	0.31	0.32
30	0.30	0.30	0.30	0.31	0.31	0.32	0.33
31	0.31	0.31	0.31	0.32	0.32	0.33	0.34
32	0.32	0.32	0.32	0.33	0.33	0.34	0.35
33	0.33	0.33	0.33	0.34	0.34	0.35	0.36
34	0.34	0.34	0.34	0.35	0.35	0.36	0.37
35	0.35	0.35	0.35	0.36	0.36	0.37	0.38
36	0.36	0.36	0.36	0.37	0.37	0.38	0.39
37	0.37	0.37	0.37	0.38	0.38	0.39	0.40
38	0.38	0.38	0.38	0.39	0.39	0.40	0.41
39	0.39	0.39	0.39	0.40	0.40	0.41	0.42
40	0.40	0.40	0.40	0.41	0.41	0.42	0.43
41	0.41	0.41	0.41	0.42	0.42	0.43	0.44
42	0.42	0.42	0.42	0.43	0.43	0.44	0.45
43	0.43	0.43	0.43	0.44	0.44	0.45	0.46
44	0.44	0.44	0.44	0.45	0.45	0.46	0.47
45	0.45	0.45	0.45	0.46	0.46	0.47	0.48

from "Tables of Diurnal Planetary Motion".

Table (vii)

for 7

TABLE II

RATE OF 24-HOUR MOTION

Time 0 Hours Min.	0°01'	0°02'	0°03'	0°04'	0°05'	0°06'	0°07'
46	0.02	0.04	0.06	0.08	0.10	0.11	0.13
47	0.02	0.04	0.06	0.08	0.10	0.12	0.14
48	0.02	0.04	0.06	0.08	0.10	0.12	0.14
49	0.02	0.04	0.06	0.08	0.10	0.12	0.14
50	0.02	0.04	0.06	0.08	0.10	0.12	0.15
51	0.02	0.04	0.06	0.08	0.11	0.13	0.15
52	0.02	0.04	0.06	0.09	0.11	0.13	0.15
53	0.02	0.04	0.07	0.09	0.11	0.13	0.16
54	0.02	0.04	0.07	0.09	0.11	0.13	0.16
55	0.02	0.05	0.07	0.09	0.11	0.14	0.16
56	0.02	0.05	0.07	0.09	0.12	0.14	0.16
57	0.02	0.05	0.07	0.09	0.12	0.14	0.17
58	0.02	0.05	0.07	0.10	0.12	0.14	0.17
59	0.02	0.05	0.07	0.10	0.12	0.15	0.17
60	0.02	0.05	0.07	0.10	0.12	0.15	0.17

Hours

1	0.02	0.05	0.07	0.10	0.12	0.15	0.17
2	0.05	0.10	0.15	0.20	0.25	0.30	0.35
3	0.07	0.15	0.22	0.30	0.37	0.45	0.52
4	0.10	0.20	0.30	0.40	0.50	1.00	1.10
5	0.12	0.25	0.37	0.50	1.02	1.15	1.27
6	0.15	0.30	0.45	1.00	1.15	1.30	1.45
7	0.17	0.35	0.52	1.10	1.27	1.45	2.02
8	0.20	0.40	1.00	1.20	1.40	2.00	2.20
9	0.22	0.45	1.07	1.30	1.52	2.15	2.37
10	0.25	0.50	1.15	1.40	2.05	2.30	2.55
11	0.27	0.55	1.22	1.50	2.17	2.45	3.12
12	0.30	1.00	1.30	2.00	2.30	3.00	3.30
13	0.32	1.05	1.37	2.10	2.42	3.15	3.47
14	0.35	1.10	1.45	2.20	2.55	3.30	4.05
15	0.37	1.15	1.52	2.30	3.07	3.45	4.22
16	0.40	1.20	2.00	2.40	3.20	4.00	4.40
17	0.42	1.25	2.07	2.50	3.32	4.15	4.57
18	0.45	1.30	2.15	3.00	3.45	4.30	5.15
19	0.47	1.35	2.22	3.10	3.57	4.45	5.32
20	0.50	1.40	2.30	3.20	4.10	5.00	5.50
21	0.52	1.45	2.37	3.30	4.22	5.15	6.07
22	0.55	1.50	2.45	3.40	4.35	5.30	6.25
23	0.57	1.55	2.52	3.50	4.47	5.45	6.42
24	1.00	2.00	3.00	4.00	5.00	6.00	7.00

TABLE II

RATE OF 24-HOUR MOTION

Time 0 Hours Min.	0°01'	0°02'	0°03'	0°04'	0°05'	0°06'	0°07'
1	0.01	0.01	0.01	0.01	0.01	0.01	0.01
2	0.01	0.01	0.01	0.01	0.01	0.01	0.01
3	0.01	0.01	0.01	0.01	0.01	0.01	0.01
4	0.01	0.01	0.01	0.01	0.01	0.01	0.01
5	0.01	0.01	0.01	0.01	0.01	0.01	0.01
6	0.01	0.01	0.01	0.01	0.01	0.01	0.01
7	0.01	0.01	0.01	0.01	0.01	0.01	0.01
8	0.01	0.01	0.01	0.01	0.01	0.01	0.01
9	0.01	0.01	0.01	0.01	0.01	0.01	0.01
10	0.01	0.01	0.01	0.01	0.01	0.01	0.01
11	0.01	0.01	0.01	0.01	0.01	0.01	0.01
12	0.01	0.01	0.01	0.01	0.01	0.01	0.01
13	0.01	0.01	0.01	0.01	0.01	0.01	0.01
14	0.01	0.01	0.01	0.01	0.01	0.01	0.01
15	0.01	0.01	0.01	0.01	0.01	0.01	0.01
16	0.01	0.01	0.01	0.01	0.01	0.01	0.01
17	0.01	0.01	0.01	0.01	0.01	0.01	0.01
18	0.01	0.01	0.01	0.01	0.01	0.01	0.01
19	0.01	0.01	0.01	0.01	0.01	0.01	0.01
20	0.01	0.01	0.01	0.01	0.01	0.01	0.01
21	0.01	0.01	0.01	0.01	0.01	0.01	0.01
22	0.01	0.01	0.01	0.01	0.01	0.01	0.01
23	0.01	0.01	0.01	0.01	0.01	0.01	0.01
24	0.01	0.01	0.01	0.01	0.01	0.01	0.01
25	0.01	0.01	0.01	0.01	0.01	0.01	0.01
26	0.01	0.01	0.01	0.01	0.01	0.01	0.01
27	0.01	0.01	0.01	0.01	0.01	0.01	0.01
28	0.01	0.01	0.01	0.01	0.01	0.01	0.01
29	0.01	0.01	0.01	0.01	0.01	0.01	0.01
30	0.01	0.01	0.01	0.01	0.01	0.01	0.01
31	0.01	0.01	0.01	0.01	0.01	0.01	0.01
32	0.01	0.01	0.01	0.01	0.01	0.01	0.01
33	0.01	0.01	0.01	0.01	0.01	0.01	0.01
34	0.01	0.01	0.01	0.01	0.01	0.01	0.01
35	0.01	0.01	0.01	0.01	0.01	0.01	0.01
36	0.01	0.01	0.01	0.01	0.01	0.01	0.01
37	0.01	0.01	0.01	0.01	0.01	0.01	0.01
38	0.01	0.01	0.01	0.01	0.01	0.01	0.01
39	0.01	0.01	0.01	0.01	0.01	0.01	0.01
40	0.01	0.01	0.01	0.01	0.01	0.01	0.01
41	0.01	0.01	0.01	0.01	0.01	0.01	0.01
42	0.01	0.01	0.01	0.01	0.01	0.01	0.01
43	0.01	0.01	0.01	0.01	0.01	0.01	0.01
44	0.01	0.01	0.01	0.01	0.01	0.01	0.01
45	0.01	0.01	0.01	0.01	0.01	0.01	0.01

from "Tables of Diurnal Planetary Motion".

For Saturn:- Note Saturn goes Direct (D) before the dates we are working from, therefore calculations are as for the non @ planets. You will see though that there is no difference of motion between the 20th and 21st. Saturn is Stationary although direct. No calculation takes place in this case and the figures are calculated straight onto the horoscope, Saturn being considered Stationary Direct (SD).

$$\gamma^{SD} 15^{\circ} \underline{30'}$$

For Uranus:- Uranus is Retrograde.

$$\begin{array}{r} 1^{\circ} 32' \\ 1^{\circ} 30' \\ \hline 2' \end{array}$$

2' from tables = 5"

$$\begin{array}{r} 1^{\circ} 31' 60'' \\ - \quad \quad 5'' \\ \hline \text{H} 8^{\circ} 31' 55'' \end{array}$$

For Neptune:-

$$\begin{array}{r} 25^{\circ} 35' \\ - 25^{\circ} 33' \\ \hline 2' \end{array}$$

2' from tables = 5"

$$\begin{array}{r} 25^{\circ} 34' 60'' \\ - \quad \quad 5'' \\ \hline \text{U} 25^{\circ} 34' 55'' \end{array}$$

For Pluto:-

Pluto is Retrograde Stationary.

Result is $\text{P}^{RS} 24^{\circ} \underline{10'}$

STEP F

Transferring the planets to the horoscope.

Our work with sidereal time gave us the signs on the house cusps and what degree the cusp commences.

Take the sun $28^{\circ} \text{II} 52' 33''$

Gemini starts the 3rd house cusp at 6° so it would be reasonable to assume 6° of Gemini would be in the 2nd house and the remaining 24° in the 3rd house. (Each sign having 30° each). Count from the 6th degree to the 28th degree which is only 1 degree off 30° Gemini and 2 degrees off 0° Cancer. (Note the 4th house cusp is 10° Cancer). Place the Sun on the 28th degree of Gemini as shown in the following diagram.

Keep clear in your mind the house cusps are sign posts and we place the planets onto the horoscope 360° circle in relation to these signposts. Also note a sign consists only of 30° (0° - 30°) no more, no less. Keep clear the distinction between signs and house. The houses are on paper, the signs are projected into the heavens. In analysis the two come together dynamically. We use a degree of a sign to mark the beginning of a house. The house begins at its cusp, (signpost).

For the other planets repeat the same method.

CALCULATION OF THE "PARTS"

6 parts will be dealt with in this lecture.

The Part of Fortuna ☿
 The Part of Illumination ♃
 The Part of Destiny ☿
 The Part of Occultism ✨
 The Part of Fate ⚡
 The Part of Spirit ♁

Note in the following the signs start from 0° so Aries will be 0°-1, that is, 'the first house BUT numbered 0. Taurus is 1-2 so is numbered 1 although Taurus is the second house. Gemini 2, Cancer 3 and so on.

☿ The ascendent + Moon minus the sun
 e.g.

	Sign	°	'
	♈ 0	9	42
+	♊ 2	15	21
	2	24	63
-	♊ 2	28	52

we see 24 cannot take away 28
 so we borrow 1 extra sign (30°)
 to 24 and give 12 signs to the
 1 remaining sign

∴	13	54	63
-	2	28	52
	11	26	11

= ☿ 26° ♊ 11' which is
 entered on to the horoscope

♃ The part of illumination is the same degree but opposite sign to the
 part of Fortuna.

i.e. ♊ 26° ♈ 10'

♊ MC + Sun - Moon (MC is mid-heaven which is the 10th house cusp using the
 Placidus System.)

e.g.

	♊ 9	10	
+	♊ 2	28	52
	11	38	52
-	♊ 2	15	21
	9	23	31

= ☿ 23° ♊ 31'

♊ Ascendent + Neptune - Uranus

	♊ 0	9	41
+	♊ 8	25	34
	8	34	75
-	♊ 8	30	58
	0	4	17

= ♊ 4° ♊ 17'



Ascendent + Saturn - Sun

	T	0	9	41	
+	<u>6</u>	15	30		
	6	24	71		
-	<u>II 2</u>	28	52		
<hr style="border-top: 1px dashed black;"/>					
	5	54	71		
-	<u>2</u>	28	52		
	3	26	19	=	♈ 26° ♉ 19'

borrowing



Ascendent + Sun - Moon

	T	0	9	41	
+	<u>II 2</u>	28	52		
	2	37	93		
-	<u>II 2</u>	15	21		
	0	22	72		
c/o	0	23	12	=	♈ 23° T 12'

Carry over

For night time births reverse calculations.

THE MOON NODES:

These are found in the Ephemeris in the month and day of GMT. Calculate these as one would the Retrograde planets. First calculate the North Node (♊). The result of the North Node is exactly the same for the South Node except the South Node is placed in the opposite sign.

INTERCEPTED HOUSES

There may not necessarily be a different sign per cusp.

e.g. from your Tables of Houses a result may be

10	11	12	Ascen	2	3
----	----	----	-------	---	---

27°	2°	11°	14°48'	6°	29°
-----	----	-----	--------	----	-----

The horoscope would look thus:

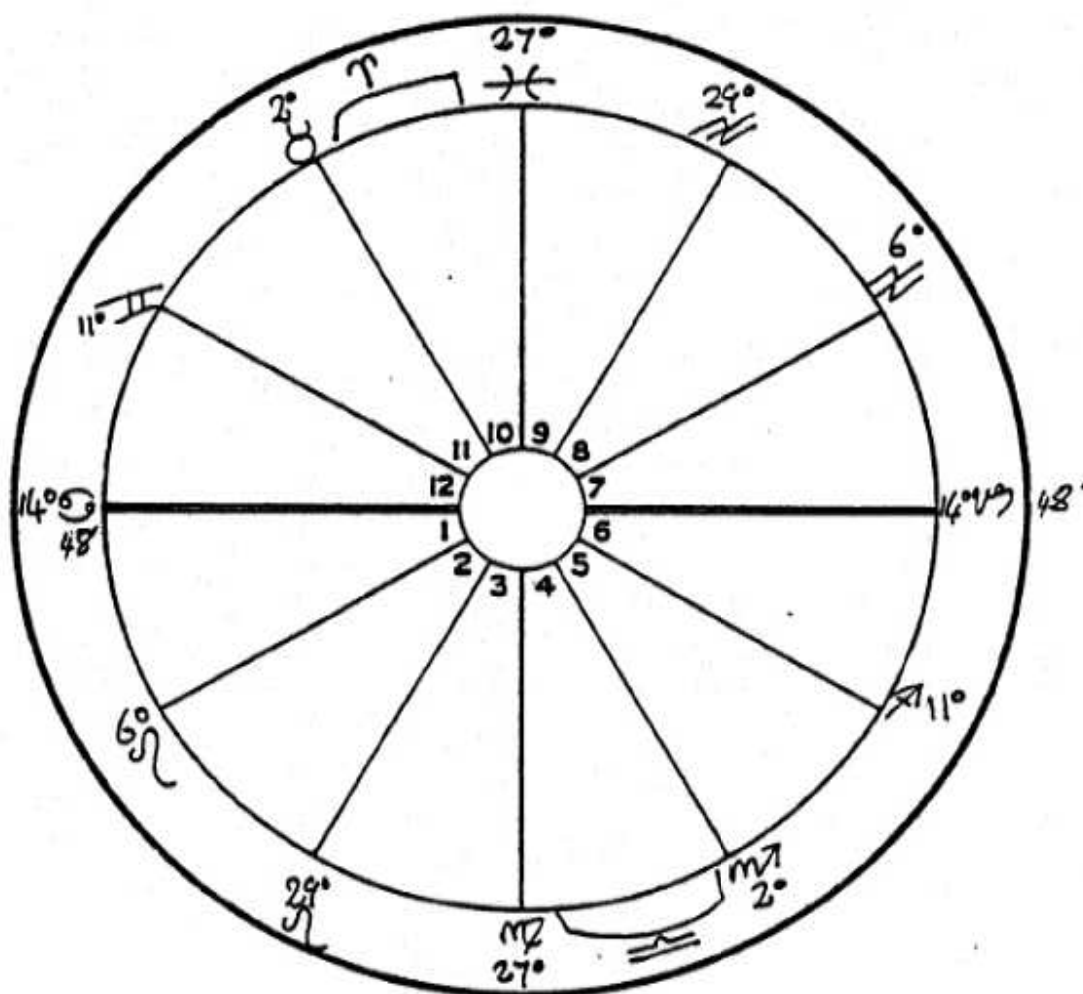


Diagram III

4th and 10th are intercepted houses.

OTHER POINTS

Filling in the data to the left of your chart. *See diagram IV*

The ruling planet is the strongest planet in the horoscope. Some say the planet ruling the sun sign, or the ascendant is the ruling planet, but preference is to the planet in the strongest and most influential position. This is obtained through the analysis of the planetary positions.

Ruling Planet: Strongest planet in chart.

Rulers House: The house the ruling planet is situated.

Rising Planet: Planet nearest ascendant. It is considered any planet more than 60° away from the ascendant cannot be considered a rising planet.

Positive: The amount of planets, parts, nodes, ASC and MC in positive (masculine) signs.

Negative: The amount of planets, parts, nodes, ASC and MC in negative (feminine) signs.

TRIPLICITIES:

Fire: Amount of planets, parts, nodes, ASC and MC in fire signs.

Earth: Same as Fire but in Earth signs.

Air: Same as Fire but in Air signs.

Water: Same as Fire but in Water signs.

QUADRUPLICITIES:

Cardinal: Amount of planets, parts, nodes, ASC & MC in Cardinal signs.

Fixed: Same as Cardinal but in Fixed signs.

Mutable: Same as Cardinal but in Mutable signs.

Angular: Amount of planets, parts, nodes, ASC & MC in Angular Houses.

Succeedent: Same as Angular but in Succeedent Houses.

Cadent: Same as Angular but in Cadent Houses.

MUTUAL RECEPTION:

The relationship between 2 planets located in the sign which one or the other rules.

ASPECTS (distances by degrees between Planets)

Major Aspects:

☉	Conjunction	0°
☾	Semi Square	45°
*	Sextile	60°
☐	Square	90°
△	Trine	120°
♊	Opposition	180°
+	Grand Cross	2x90°, 2x180°
T	T Square (Cross)	2x180°, 1x90° to both 180°
GT	Grand Trine	3x120° linking up.
Y	Y Configuration	2x60° inconjunct a third.
**	Double Sextile	2x120°, 1x60°
☿	Double Semi Sextile	2x60°, 1x30° linking
☐	Double Semi Square	2x90°, 1x45° linking

Explanation.

A grand cross is four planets square each other, e.g. 2 oppositions each square the other opposition.

The T square is 2 planets in opposition and another square both of them.

The GT is 2 planets trine each other, and those two both trining a third.

Y is 2 planets sextile each other and both inconjunct another.

** is 2 planets trine with a third sextile both.

Double Semi Sextile is 2 planets sextile each other and a third planet semi sextile both.

Double Semi Square is 2 planets square and a third semi square both.

Minor Aspects:

	Vigintile	18°
☿	Semi Sextile	30°
+	Semi Quintile	36°
☿	Quintile	72°
	Tridecile	108°
☐	Sesquiquadrate	135°
#	Bi-Quintile	144°
☿	Quincunx	150°
P	Parallel	-

The degrees are distances between planets. The aspect graph is filled in with the symbols in the appropriate box where an aspect is formed between 2 planets.

D M Y

Noon positions on _____ Prog.
Correspond to _____ Noon Date

P O _____
P D _____
P Q _____
P Q _____
P S _____

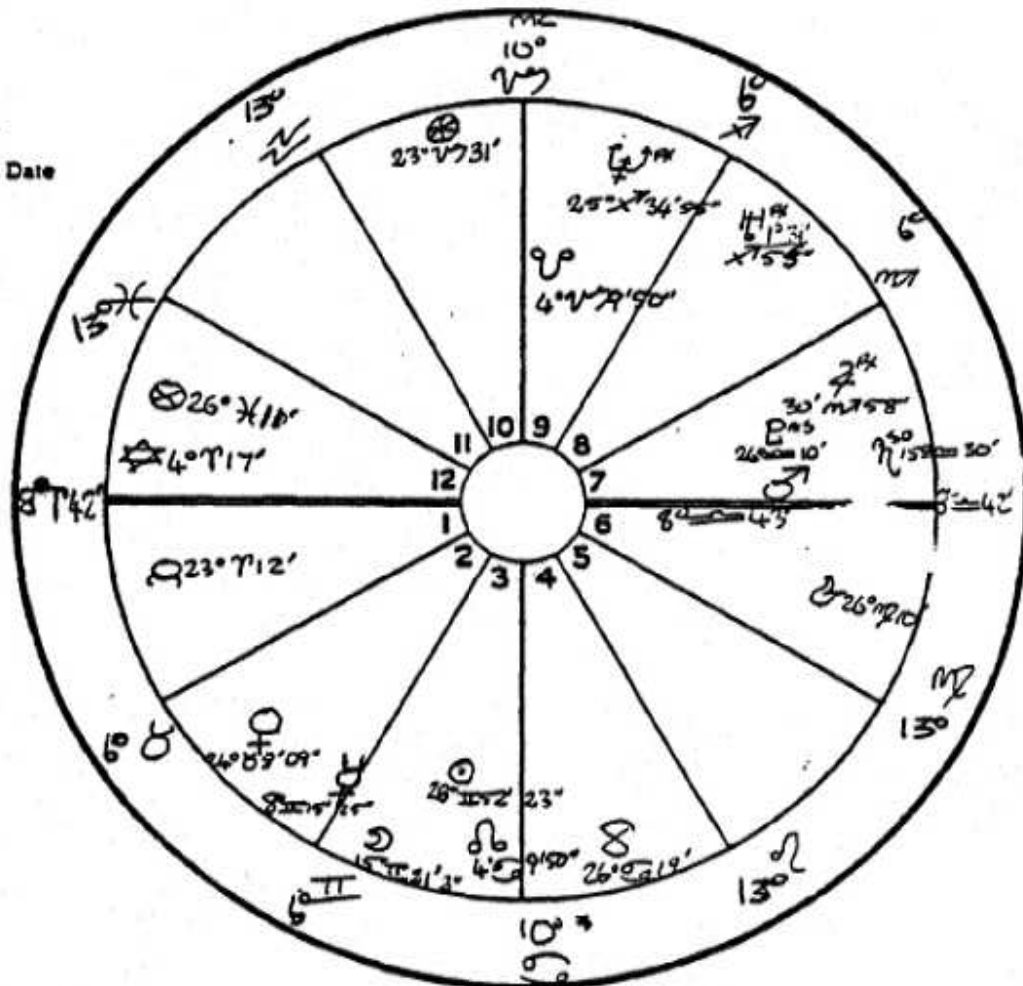
Ruling Planet _____ Ruler's House _____

Rising Planet $\text{♀} \star$ Positive 14
Negative 8

Triplicities:-
Fire 6 Own sign $\text{♀} \text{♂}$
Earth 5 Exalted ♂
Air 8 Detriment ♂
Water 3 Fall —

Quadruplicities:-
Cardinal 10 Angular 10
Fixed 3 Succedant 3
Mutable 9 Cadent 9

Mutual Reception _____



PLANET	DEC.	ASPECTS												NOTES	BY DIRECT METHOD		
		☉	☽	☿	♀	♂	♂	♂	♂	♂	♂	♂	♂		Birth date	D.	M.
Sun		☉	☽				△					☿		Birth place	31	6	82
Moon		☽	☽		△	☐	△							Latitude	39	40	South
Mercury		☿			△							☐		Longitude	176	52	East
Venus		♀			☐					☿	▽	▽		TIME			
Mars		♂												Birth time as given	h.	m.	s.
Jupiter		♂								♂	*			Zone standard	12	00	—
Saturn		♂												Summer (or double) time			
Uranus		♂												G.M.T.	1	04	
Neptune		♂												G.M.T. date	20	6	82
Pluto		♂															
Asc.		Asc.		*	☿									Sid. time noon G.M.T.	05	53	29
M.C.		M.C.			☐		☐							Interval *TO/FROM noon p.m. =	1	04	
														Result	06	57	39
														Acceleration on interval p.m. =			10
														Sid. time at Greenwich at birth	6	57	39
														Longitude equivalent *E. or W.	11	47	
														LOCAL SID. TIME AT BIRTH	12		
														Subtract 24 hrs. if necessary	29	104	39
															05	104	39

* Delete whichever is not required.

NAME Anonymous No. 1 Result 06:44:39
No. 2 - The "HOUSES" Chart. DIRECT METHOD

DIAGRAM IV

Example of placement on the
horoscope

Designed by M.E.HONE.

LESSON 152
ASTROLOGY 5
PLANETARY HOURS

Planetary Hours are the portions of a day and night to which planets and angels are allotted for rulership. To begin with, each day of the week is ruled by a planet, archeangel, and angel. For example:

Sunday is ruled by the Sun, Monday by the Moon, Tuesday by Mars, Wednesday by Mercury, Thursday by Jupiter, Friday by Venus and Saturday by Saturn.

The ruling planet of each day is also the ruling planet of that day's first Planetary Hour after sunrise, and the first planetary hour after sunset. The order of the planets in the Planetary Hours, however, do not run in the same order as do the days of the week. Their order is an esoteric one going thus:

(from left to right)

Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars

Day hours are those (symbolic) hours between sunrise and sunset. Night hours are those (symbolic) hours between sunset and sunrise. To obtain the exact time and length of a day hour take the exact time of sunrise and the exact time of sunset, then find the difference between them in hours and minutes. Take this total and divide by 12, and the total of your division is the length of each Planetary Hour. As an example, with the sunrise at 5.37am and sunset at 6.49pm, the difference between these is 13 hours 16 minutes - or 792 minutes, which when divided by 12 yields Planetary Hours on that particular day 66 minutes each in length. These are equally allotted between the sunrise and sunset times. The same method is used to derive the night hours except one works from sunset to sunrise.

You will see by this method that no day or night will be the same as to the length of its hours except at the equinoxes for when the days lengthen into Summer, the nights shorten, and when the days shorten into Winter, the nights lengthen. And, no day is the same length as the previous day due to the Sun's cycle. The latitude of where you live (or performing your operation) also influences Planetary Hour times. No two people, each living in different parts of the world will have the same calculation for the same day and hour.

The following tables will guide you to the rulership of day and night hours, but as discussed above, the actual start and finish of an hour depends entirely on what day of the year, what hemisphere and latitude you occupy. When you get to the lectures on the Shemphamporeh, compare the planetary pattern with the Planetary Hours.

Table I
Planetary Hours

Ruling Hour	Sun	Mon	Tue	Weds	Thurs	Fri	Sat
1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

Table II
Planet, Archeangels, Angels, Metals that Govern
the days of the Week

	Sun	Mon	Tue	Weds	Thurs	Fri	Sat
Planet:	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Arche-angel:	Raphael	Gabriel	Khamael	Michael	Tzadiqel	Haniel	Tzaphqiel
Angel:	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
Metal:	Gold	Silver	Iron	Mercury	Tin	Copper	Lead

Note: differences between Archeangels and Angels, particularly where their names are the same.

Table III
Magical Names of the Hours

Day Hour	Angel	Night Hour	Angel
-----	-----	-----	-----
1	Thamur	1	Rana
2	Ourer	2	Netos
3	Thaine'	3	Tafrac
4	Neron	4	Sassue
5	Yayon	5	Agla
6	Abai	6	Caerra
7	Nathalon	7	Salam
8	Beron	8	Yayn
9	Barol	9	Yanor
10	Thanu	10	Nasnia
11	Athor	11	Salla
12	Mathon	12	Sadedali

Table IV
Angels ruling the Planetary Hours (Day and Night)

Hour of	Angel
Sun	Michael
Venus	Anael
Mercury	Raphael
Moon	Gabriel
Saturn	Cassiel
Jupiter	Sachiel
Mars	Zamael

Table V
Zodiac from Midnight to Midnight
(Standardised version)

Midnight to 1am	Aries
1am to 2am	Taurus
2am to 3am	Gemini
3am to 4am	Cancer
4am to 5am	Leo
5am to 6am	Virgo
6am to 7am	Libra
7am to 8am	Scorpio
8am to 9am	Sagittarius
9am to 10am	Capricorn
10am to 11am	Aquarius
11am to Midnight	Pisces

For workings with the three outer planets and Chiron, use the planetary day and hour in most affinity with these.

For example: if Pluto, use Mars
if Neptune, use Moon
if Uranus, use Mercury
if Chiron, use Jupiter (there is some contention here with some occultists believing Chiron is in more affinity with Mercury)

The use of Planetary Hours in the occult is for the designation of a suitable time to perform a particular working or function. The hour chosen would be one whose energies, which are designated by the planet and angel ruling that hour, are harmonious or be of benefit to ones defined purpose. For example a purpose may be to make and paint a talisman, then later to consecrate it; to make and consecrate elemental weapons, to perform other forms of ritual etc.

In previous lessons (on the Paths and the Tarot) there are energy descriptions of the planets and signs, and in following lessons (the Shemphamporesh) you will be shown how to devise what type of energy an Angel has. Generally, however, the practitioner will only judge an hour's energy type by its ruling planet and perhaps the tattvic current.

General points to note about Planetary Hours are:

Planetary Hours do not affect all persons alike. The position and various aspects of a planet in an individual's horoscope must be taken into account. The badly afflicted planets in your natal horoscope are invariably the Planetary Hours that are most difficult for you, so be sure to be aware of this factor when choosing a Planetary Hour for a particular operation. Likewise a non-afflicted or fortunate planet in your natal chart would be a fortunate Planetary Hour. Be aware of planetary changes for as your natal chart is progressed, planetary aspect alter from their natal state throughout your life. A study on progressional astrology will clarify these points.

Planetary hours are not only used in conjunction with current planetary aspects in ones horoscope, but also with Tattva currents, planetary days and months, biorhythms etc.

Apply your operation in a Planetary Hour according to the nature of that planet and its influences.

Note the hours on each side of the hour chosen for they may be malefic to your purpose and if your operation overlaps into

those hours it may be to your detriment.

In Horary charts it is often found that the planet ruling the hour chart in which the chart was drawn up, either rules the Horary ascendent or it is in the "house" denoting the question, and often it fulfilled both these conditions. Of a great many interesting experiences which occur to indicate the value of Planetary Hours, are the harmony of their rhythm, that is, the correspondence between their nature and the nature of the questions or events occurring in that hour.

Students may wish to enhance the value of all their operations by observing the periods indicated as fortunate in progressed horoscopes then calculating Planetary Hours.

A Planetary Hour practically begins at the time stated and operates until the time when the next planetary hour begins. This does not mean that the particular influence begins or ends suddenly at those given times; there is a merging of, or passing into, oncoming influences. This is why it is advisable to start an operation, and if possible, finish it, fifteen minutes after the hour starts and fifteen minutes before it ends.

~~~~~

## LESSON 153

### ASTROLOGY 6

#### ELECTIONAL AND HORARY ASTROLOGY

Electional Astrology is the electing of an appropriate time for the commencement of any undertaking. It is the converse of Horary Astrology, for with Electional Astrology a 'favourable time' is found for an undertaking, i.e. the position of planets, stars etc., are observed (from and Ephemeris) and a horoscope drawn up for a time when such planets etc., are favourably placed - that time being the agreed time for an undertaking. Whereas in Horary Astrology, a date and time is pre-chosen and a horoscope is drawn up for such date and time, indicating the potential in an undertaking.

As you will see from the above, Electional Astrology avoids possible failure by calculating a time when success seems most realistically probable. It is usually impossible to have all planets placed in a fortified position to make an ideal electional, therefore the practitioner does his/her best with what is available rather than wait a lifetime for the planets to position themselves perfectly to one's needs. However, it would generally be possible to obtain a reasonably satisfactory election, even if you have to wait a week, month, 6 months, year or more for a fortunate time.

It is Electional Astrology that the occultist uses to elect the time for an undertaking, and the prediction methods of Horary Astrology to divine, progress and result.

Horary Astrology is also a form of divination where a question at any given time can be analysed by drawing up a horoscope for the time of the question. This is based on the concept that light is generated from the mind and "a thought once verbalised or expressed in action, is as truly born as is a child and as truly has an individual horoscope."

In the following are two sections of side notes, Election and Horary, which give guidelines for the practitioner.

(Note: Where Cardinal, Mutable, Fixed, Angular, Succeedent and Cadent are mentioned refer to lecture 154.)



## SIDE NOTES ON ELECTIONAL ASTROLOGY

### GENERAL PRINCIPLES OF AN ELECTION

#### 1. Decide on signifiers ruling the matter.

- 1a Moon is most important signifier in all elections. Fortify it.
- 1b Cusps, ascendant and midheaven with their rulers 'Lords' are the next important to fortify.
- 1bi Fortify house ruling matter of election and fortify Lord of the sign on its cusp.
- 1bii Any planet that has general rulership over matter must be fortified.
- 1c Signs on cusps fortified according to their nature.
- 1ci Cardinal for speedy conclusion is placed on asc.
- 1cii Fixed for slowness or permanence is placed on asc.
- 1ciii Mutable for change is placed on ascendant.
- 1d Chief signifiers be placed in signs and houses relating to the nature of the election.
- 1e Ascendant of matter fortified plus house belonging to sign of ascendant, plus fourth house which denotes end of matter.
- 1ei Ascendant should never contain a malefic.

#### 2. Compare with birth map.

- 2a Fortified planets in birth map become benefic planets in election.
- 2b It must be remembered that when the rules mention malefics and benefics one must be guided by any strong radical signification possessed by these planets (if birth map available. If birth map not available interpretation must be on terms of the planets favouring a matter fortified.

### IMPORTANT POINTS

- 1. The moon and ascendant are best in signs of long ascension which tend to cause speed and success, whereas signs of short ascension conduce to hinderance and difficulty.

Long Ascension: Southern Hemisphere = ♊ ♋ ♌ ♍ ♏ ♐

Northern Hemisphere = ♈ ♉ ♊ ♋ ♌ ♍

Short Ascension: Southern Hemisphere = ♈ ♉ ♊ ♋ ♌ ♍

Northern Hemisphere = ♊ ♋ ♌ ♍ ♏ ♐

- 2. Retrograde planets are considered malefics for delay and difficulty is caused.
- 3. In almost all occasions, avoid placing Sun and Moon in the ascendant.  
Sun in Asc is said to undo all benefit unless Leo or Aries rising and well aspected. (pg 26)  
Moon in Asc unfavourable for almost everything unless strong by sign and well aspected. Avoid this in all cases unless expressly stated to favour matter.

Caput Draconis is a benefic.

Cauda Draconis is a malefic, esp. placed in asc. or conjunct with Sun or Moon esp. at full Moon or new Moon (eclipse).

Fortuna: Fortify fortuna with dispositor and place in good aspect with benefics and free from affliction by malefics. Safe in Cadent house but not to be separating from conjunction or aspect of Moon, and Moon is not in 2nd, 6th, 8th, 12th sign from fortuna (counting).

Fortuna is well placed in conjunction or favourable aspect with Lord of Asc., especially for profit and gain.

The radical chart being taken into consideration.

#### Moon in Electional Astrology: (additional)

- Pay special attention to lunar aspects and sign and house position.
- In all elections fortify moon for moon is general significator of everything in human affairs.
- Good aspect between moon and sun favourable for success.
- Speed and success and growth when moon is waxing.
- Culmination etc for waning moon.
- New moon unfavourable accept in matters of secrecy.
- 1st twelve hours after new moon are COMBUST HOURS and not favourable for beginning anything.
- Next 72 hours are good providing aspects are strong, esp. by benefics at moon's entrance into 13th hour.
- Then next 12 hours are combust and unfortunate.
- The following 72 hours are favourable and so on throughout the cycle.
- Nothing is started if moon is separating from conjunct or opposition of sun or malefic.
  
- Try to place the moon in good aspect to all planets that rule the election (Chief significators) or have as many favourable aspects as pos. If above is not possible care should be taken to connect moon with a fixed star whose nature combines.
- Avoid aspect with retrograde planet.
- Consider moon sign position. Moon is weakened in Scorpio and Capricorn. The worst zodiac position is Via Combusta - 15 degrees libra to 15 degrees scorio.
- Unless specific signs are indicated place moon in cancer, taurus, virgo or pisces.

Moon is weakened in 10 ways:-

1. Combust - within 12 degrees from sun, worst when applying than separating for after 5 degrees sep. worst is over.
  2. In scorio, esp. 3 degrees scorio, exact degree of fall.
  3. 12 degrees each way opposition of sun, esp. when applying.
  4. Conjunct, square or opposition of malefics.
  5. Within 12 degrees of caput or cauda.
  6. In later degrees of sign containing a malefic.
  7. When cadent or via combusta.
  8. In detriment capricorn, or in aries, or libra (all afflict cancer).
  9. Slow in motion - moving less than her average speed of 13 degrees and 11 minutes a day.
  10. When void of course (e.g. performing no aspects at all before entering another sign.
- In all cases if possible place moon in house ruling matter of election.

# Exalted & Fall degrees of Planets & Nodes.

| ☉ exalted degree | 19° ♈      | Fall degree | 19° ♎     |
|------------------|------------|-------------|-----------|
| ☾ " "            | 3° ♉       | " "         | 3° ♏      |
| ♂ " "            | 3° ♊ (♈♉)  | " "         | 3° ♐ (♏♑) |
| ♀ " "            | 15° ♋      | " "         | 15° ♒     |
| ♊ " "            | 21° ♌      | " "         | 21° ♈     |
| ♋ " "            | 15° ♍      | " "         | 15° ♉     |
| ♌ " "            | 19° ♎      | " "         | 19° ♊     |
| ♍ " "            | 14° ♏ (♎♏) | " "         | 14° ♐ (♑) |
| ♎ " "            | 28° ♑      | " "         | 28° ♋     |
| ♏ " "            | 19° ♒      | " "         | 19° ♌     |
| ♑ " "            | 27° ♈      | " "         | 27° ♍     |

## SIDE NOTES ON HORARY ASTROLOGY

When a figure (chart) is not fit to be judged it is said 'not radical'.

1. A question is too late or too early when:- The horary figure is found in any one of the first three degrees of a sign or last three degrees of a sign ascending on the cusp of the first house (eastern horizon). If so, defer question.

<sup>Ex</sup>ception to the above is:- If the individual's birth chart corresponds with findings in horary figure then the question is considered radical.

2.
  - a/ If moon is found in horary figure in the last 3 degrees of a sign or Via Combusta (15° Libra to 15° Scorpio) abandon question.
  - b/ If moon is void of course (not forming aspects) abandon question ~~Except~~ when moon is in cancer, taurus, <sup>sagittarius</sup>, or pisces.
3. When horary figure has too many contradictory indications abandon question.
4. If malefics in 7th or ruler of 7th is retrograde, or moving toward or in unfavourable aspects the figure is not radical (unless reading for self). (7th = 7th House)
5. Compare with natal chart. If the horary's prominent point is on the natal asc., sun or moon position or planet or cusp of nature of question, the question is radical.
6. All questions in horary astrology are answered by finding the houses that bear upon the questions.

Then the reading takes place.

7. Planets in angular houses are strong and indicate quick action. Planets in succedent houses are slower and results not so critical. Planets in cadent <sup>houses</sup> are weak and seldom indicate success and termination of affair.
8. Rulership or exaltation <sup>of a planet</sup> in a sign gives it extra power. Detriment and fall weakens a planet.
9. Signs represent a condition, direction, place, character, disposition, temperament, or physical description of a person. It modifies influence of planet and hence person or thing planet represents.
10. Cauda Draconis is used in questions of deception and carelessness. Caput Draconis is used in questions of luck (i.e. gambling type luck) without moral reason. Fortuna - instinct for drawing money by means of the desire nature.
11. Planetary importance order:- Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto, Sun. The ruler of the question being next in importance to the moon. The sun acts as a malefic as it absorbs influence of planets nearby or aspected, and usually works against individual's purpose.

Mars and Saturn are malefics unless circumstances dictate.  
Venus and Jupiter are benefics unless circumstances dictate.  
Uranus, Neptune and Pluto are transcendental.



12. Significators:  
Person as enquirer represented by sign rising on asc.

The significator of person, matter or event must form a harmonious aspect with the planet that represents the person, matter or thing by which the question is about. (i.e. house and ruler and sign on house concerning question).

13.  $\circ$  P matter will be easily accomplished.  
 \* matter requires more activity and care to accomplish it.  
 □ matter will be difficult to handle and can only be brought about by diligent efforts and result will be of less value.  
 △ matter is accomplished easily and results will be satisfactory and contentment will ensure.  
 ∞ little likelihood of bringing matter to pass except by much argument, effort and diplomacy, and the results ensuing will not be satisfactory. (Recent beliefs are one is brought face to face with a matter)

14. Translation of light: A planet moving to aspecting a significator of enquirer shortly after another aspect of significator of matter is separating from conjunction, sextile or trine. This means that a third party will accomplish the matter.

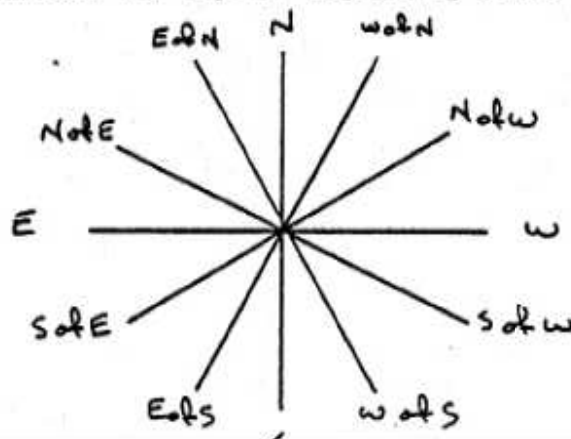
15. Collection of Light:- When significators do not aspect each other but move into aspect with heavier planets i.e. Jupiter, Saturn, Uranus, Neptune and Pluto, a third party intervenes and brings completion.

16. Foretelling time of resolution of question:

Both significator of enquirer<sup>and</sup> of matter forms favourable aspects:-

- a/ in angular houses and cardinal signs - all forces involved are moving rapidly and with great power. Question will soon be resolved. The number of degrees between significators and aspects to be formed are the number of days for completion.
- Significators found in angles and common signs it is read as weeks in time.
  - Significators found in angles and fixed signs is read as months.
- b/ Significators found in succedent houses and cardinal signs, the degrees will stand for months and in fixed signs, years.
- c/ In cadent houses, things will go slow and uncertain of fulfillment.
- d/ Swifter planet overtaking slower planet is the critical one to be judged for 'time'. The rules above are applied using the faster planet as 'house' aspecting...
- e/ Looking at Ephemeris for days of aspecting times is another way.

17. Direction.



FOR SUCCESS of reading

18. Significators of enquirer and matter must be free of combustion, e.g. 17° from sun or more.
19. Significators must be free from retrograde (extreme disability).
20. Significators of enquirer not in cadent house (extreme disability).
21. Free from Refranation (~~and~~ refranation is when 2 planets are approaching aspect but before aspect completes, the swifter planet turns retrograde and refrains from completing the aspect).  
This means the business will be dropped and come to nothing.
22. That no third planet forms an aspect to a significator before a significator makes a pending aspect. This represents interference by outside parties.

Additional notes on making success of a reading are on pages 52, 53, 54, 55 in "Horary Astrology", by Robert Deluce

House Questions characteristics are from page 59 on.

## LESSON 154

### ASTROLOGY 7

#### QUADRUPLICITIES

Quadruplicities are designated by the signs of the Zodiac and types of houses and when reading a horoscope the astrologer observes how many Planets are situated in particular signs and houses to understand the type of energies through which they will be working.

The signs are classed as:

Cardinal (Moveable)

Fixed

Mutable (Common)

The Houses are:

Angular - 1st, 4th, 7th and 10th.

Succeedent - 2nd, 5th, 8th and 11th.

Cadent - 3rd, 6th, 9th and 12th.

CARDINAL SIGNS portray activity, motion and expression. They correspond to the Soul - a modifying influence. Planetary aspects in cardinal signs show that energy released manifests as restlessness, urges towards action, new activities and projects, facing crises and setting out in a definite direction.

FIXED SIGNS portray stolidity, fixity and organisations. They correspond to Will (Spirit) - self generating and self sustaining. Planetary aspects in Fixed signs show deeply ingrained habit patterns, concentrated power, willfullness. When energy flows a wide range of capabilities manifest.

MUTABLE SIGNS portray flexibility, reaction and adaptability. They correspond to the Body - the vehicle of the Spirit and Soul. Planetary aspects in Mutable signs show energy that is released and flows primarily through mental channels, craving for a new learning experience, a wide range of interests.

ANGULAR HOUSES are the most powerful houses, and planets placed in these houses have their influence intensified and known as "accidentally dignified".

SUCCEEDENT HOUSES are next in power to Angular Houses but do not promise as much result or intensification. Planets in these houses shows a stable influence - something of duration.

CADENT HOUSES are weakest in influence, show flexibility, sometimes lack of initiative and motivation, work well under guidance. Little promise of recognition.

### TRIPLICITIES

These are the elemental associations of the signs:

|               |                              |                 |
|---------------|------------------------------|-----------------|
| Aries -       | is a Fire sign but Cardinal- | Fire of Fire    |
| Leo -         | " " " " " Fixed              | - Fire of Water |
| Sagittarius - | " " " " " Mutable            | - Fire of Air   |

Thus you have three different energies of one element.

|            |                |
|------------|----------------|
| Taurus -   | Fixed Earth    |
| Virgo -    | Mutable Earth  |
| Capricorn- | Cardinal Earth |

|            |              |
|------------|--------------|
| Gemini -   | Mutable Air  |
| Libra -    | Cardinal Air |
| Aquarius - | Fixed Air    |

|           |                |
|-----------|----------------|
| Cancer -  | Cardinal Water |
| Scorpio - | Fixed Water    |
| Pices -   | Mutable Water  |

Descriptions of the Four Elements have been provided in previous lessons on the Tarot (see the Royal Arcana).

### RETROGRADE PLANETS

Retrogradation is an optical illusion and is where a Planet appears to move backwards due to the altered position of the earth and Planets.

Retrograde Stationary is when a Planet seems motionary when



changing from a direct movement to Retrograde, and from Retrograde Stationary to Direct.

Direct motion of a Planet (moving forward in order of the signs). The Sun and Moon never go Retrograde.

Retrograding Planets show one going over territory recently covered, repeating experiences. You could say you get a 2nd chance to complete something or redo something in your life. It shows the need for a successful culmination, repolarisation and "change of gear". It shows a regression or a going backwards; a delay in a matter. One can get stuck trying to resolve the past and matters appear unfinished during Retrograde. Retrograde Stationary is a time where there is no movement, growth or decrease.

### TRANSITS

Transits act as a key to understanding the present or future. They are the actual positions and movements of the Planets and Stars at any given time (which you can obtain from any Ephemeris) and their relationship (transiting position and aspects) to a Natal Chart. They act as keys to human events, unfolding patterns within ones environment. Their energies influence psychological patterns. It is by observation of current and future Transits that the occultist can be guided in important decisions. The most important aspect to consider in a Transit is the conjunction of one "body" passing over another.

### SOLAR REVOLUTIONS

Solar Revolutions are maps of the heavens calculated for the anniversary of ones birthday each year. They can give indications of the events and fortune likely to be experienced during the forthcoming year of life. Transits due around the birthdate of each year are generally of importance.

To calculate a Solar revolution there are two choices:

- (1) Draw up a chart (for exact longitude of the Radical Sun) for when Transiting reaches that longitude;

or

- (2) Calculate for the day, hour and minute when the Sun reaches the same longitude as the "progressed" Sun. This is called the "Progressed Birthday".

### PROGRESSIONS AND DIRECTIONS

The method of a Progressed horoscope which includes Secondary Directions, is based mainly on orbital revolution of the Earth and the apparent orbital movements of the Sun, Moon and Planets. For example, 1 degree of movement equals one year of a persons life, or 1 day= 1 year.

The method of Primary Directions is based mainly on the Earth's axial rotation whereby the heavenly bodies are made to rise, culminate and set. For example, the planets stay fixed in their signs and degrees and are progressed (rotated) through the houses. As for Transits, their new house positions are compared by aspect to the radical (natal) positions of the Planets.

Orbital includes and necessitates axial rotation and are read together when comparing with the radical chart. There is no separation in nature between Primary and Secondary progressions and directions. They are mentioned separately to exemplify their difference of calculation.

~~~~~

LESSON 155

TALISMAN CONSTRUCTION

According to the New Webster's Dictionary, the definition of a talisman is: "An object having an engraved figure or symbol which is thought to preserve the bearer from harm and bring luck; something that produces extraordinary effects on human behaviour; any charm or amulet." The word talisman comes from the Chaldiac 'Tsilmonia' which in turn was said to have been derived from the Hebrew TzLM which signifies an image, also from the Arabic word 'Talitsman', which is the same as its Hebrew counterpart in meaning.

Aleister Crowley, in his Introduction to the Goetia took what could be considered a modernistic viewpoint on talismans or the spirits that guide them by considering that they are in fact charged by portions of the human brain while the talisman itself is the stimuli to activate these dormant regions of the mind. Crowley also stated that the vibrations of the various god names that charge these talismans control certain sections of the brain, with the higher the name the more general the function while the lower the name the more definite the function. Another viewpoint, - that does not lean towards the modern concept of mind control or to the ancient ideal of astral entities controlling the talisman alone but considers that the former is needed to bring about the latter. Will alone is not enough to produce an effective talisman as it must also be unified (with some considerable force) with devotion, for one without the other applied to a talisman renders it incomplete.

Now that the mental frame of attitude has been established towards a talisman we now come to another point, terms of reference. This is the vast storehouse of gods, sigils and images that the adept will draw from to construct his or her talisman with. In the early days, one could draw from the spiritual hierachy that one was familiar with which resulted in a certain isolation of talismatic results. It was not until the Golden Dawn that talismatic construction and consecration was turned into a science by synthesisation of all previous methods into a single practical system. The first point to consider is that the fundamental reference a talisman works through, when being constructed along Order lines, is the Kabbalah, while the power it uses is a planetary one which is guided by Kabbalistic angelic hosts. Therefore it is extremely important that one understands the functions and the relationships of the various hierachies of Kabbalistic teachings before any attempt is made to construct a talisman.

The inevitable question the student will ask (if he or she is not already familiar with talismanic work) is: "How do I know what force to apply to make a talisman." The answer is a simple one, choose a planet that represents the force you wish to use

then find its corresponding Sephira by use of the following tables which at best are only a generalisation.

KABBALISTIC SEPHIROTH	PLANET	MUNDANE MEANING
Kether	Neptune	Psychic, impressionism
Chokmah	Uranus	Invention, intuitiveness
Binah	Saturn	Wisdom, materialism
Chesed	Jupiter	Knowledge, wealth, success
Geburah	Mars	Force, destruction
Tiphareth	Sun	Vitality, life energy
Netzach	Venus	Love, beauty, rewards
Hod	Mercury	Intellect, communication
Yesod	Moon	Change, emotions
Malkuth	Elements	Elemental meanings
Daath	Pluto	Rebirth, vast changes

Though the above mundane meanings are very general one should before beginning talismatic work make a detailed study of planetary meanings, and not only their mundane meanings but for the esoteric consideration as well which modern authors like Rudhyar and Arryo cover quite excellently. One interesting volume that is a must as a talismatic reference manual is the 'Rulership Book' by Rex. E. Bills (Macoy Publishing Co. USA) which gives an almost endless list of associations to both planets and signs.

For those of you who wish to construct a talisman for health reasons there are two books of interest that will prove invaluable. The first is 'Medical Astrology' by Heinrich Daath. This book was apparently widely used by members of the Golden Dawn and a copy exists in the New Zealand Order with a brief note by W. B. Yeats to Felkin on the inside cover 'It is the best book on medical astrology of our time'. Though nearly 90 years have elapsed since Yeats wrote this message it is still difficult to find a better one. Daath considered that each planet contributed to a variety of diseases (see appendix extracts from his table) and to rectify these diseases one should use the beneficial influence of the planet causing the problem. At any rate this book is a must for those studying the health aspect of talismanic work. The second book of interest is a modern one 'The American Book of Nutrition and Medical Astrology' by Eileen Nauman.

FLASHING TABLETS AND TALISMANIC CONSTRUCTION

A Flashing Tablet is one made in the complementary colours. A flashing colour, then, is the complementary colour, which, if joined to the original, enables it to attract, to a certain extent, the Akashic current from the atmosphere, and to a certain extent from yourself, thus forming a vortex which can attract its flashing light from the atmosphere. Therefore, to make anything of this description which shall be really operative it must literally exhaust you and is a way of knowing that all your energies and willpower have been directed at it.

The complementary colours are:

White	complementary to Black and Grey
Red	complementary to Green
Blue	complementary to Orange
Yellow	complementary to Violet
Olive	complementary to Red-Orange
Blue Green	complementary to Russet
Violet	complementary to Citrine
Reddish Orange	complementary to Green Blue
Deep Amber	complementary to Indigo
Lemon Yellow	complementary to Red Violet
Yellow Green	complementary to Crimson

Coming now to the nature and method of formation of the Talisman, the first thing to be remembered is that it is not always a just and right thing to form a Talisman with the idea of completely changing the current of another person's Karma. In any case you could only do this in a certain sense. It will be remembered that the words of the CHRIST which preceded His cures were "Thy sins be forgiven thee," which meant that the Karmic action was exhausted. Only an Adept who is of the nature of a God can have the power, even if he have the right, to take upon himself the Karma of another. That is to say, that if you endeavour to change completely, (I am not now speaking of adapting and making the best of a person's Karma), the life current, you must be of so great a force that you can take this Karma from them by right of the Divine Power to which you have attained - in which case you will only do it in so far as it does not hinder their spiritual development.

If, however, this is attempted on a lower plane, it will usually be found that what you are endeavouring to bring about is in direct opposition to the Karma of the person concerned. It will not work the required effect and will probably bring a current of exhaustion and trouble on yourself. Without doing much good you will have attracted his own Karma into your own atmosphere and, in fact, brought it on yourself.

These remarks only apply to an attempted radical change in the Karma of another, which is a thing you have no right to do until you have attained the highest adeptship.

The formation or adaptation of Talismans in ordinary matters should be employed with great discernment. What may assist in material things is often a hindrance spiritually, seeing that for a force to work, it must attract elemental forces of the proper description, which may thus, to an extent, endanger your spiritual nature.

Also, in making Talismans for a person, you must endeavour to isolate yourself entirely from him. You must banish from your mind any feeling of love or hate, irritation, etc., for all these feelings operate against your power.

It is but rarely that a Talisman for the love of a person is

a right and justifiable thing to construct. Pure love links us to the nature of the Gods. There is a perfect love between the Angels and the Gods because there is perfect harmony among them, but that is not the lower and earthly love. Thus a talisman made for terrestrial love would be sealed with the impress of your own weakness, and even if successful, would react on you in other ways. The only way in which real power can be gained, is by transcending the material plane and trying to link yourself to your Divine and Higher Soul. That is why trouble is so great an initiator, because trouble brings you nearer spiritual things when material things fail.

Another point that beginners are apt to run away with, is that Talismans can be made wholesale. Suppose a dozen Talismans were made to do good to as many different people, a ray from yourself must charge each Talisman. You have sent out a sort of spiral from your aura which goes on to the Talisman and attracts a like force from the atmosphere - that is, if you have learned to excite the like force in yourself at the moment of consecration. So that, in the case supposed, you would have a dozen links connecting with you, like so many wires in a telephone switchboard, and whenever the force which any of these Talismans was designed to combat becomes too strong for the force centred therein, there is an instantaneous communication with you - so that the loss of force to which you would be continually liable might be such as to deplete you of vitality and cause you to faint.

In cases where Talismans and symbols have done their work, they should be carefully de-charged, and then destroyed. If this is not done, and you take a symbol, say of water, still charged and throw it into the fire to get rid of it, you are inflicting intense torment on the elemental you have attracted, and it will react on you sooner or later. Also, if you throw away a still charged Talisman, thus desecrating it, it will become the property of other things, which, through it, will be enabled to get at you. It is for these reasons that the Talisman should be de-charged with the Pentagram and Hexagram according as it partakes of the planetary or zodiacal nature - and these remarks apply equally to Flashing Tablets.

If a Talisman is given to a person who goes away, and does not return it, you can render it inoperative by invoking it astrally and then de-charging it with great care and force.

A FLASHING TABLET should be carefully made, charged, and consecrated, and then each morning the Adeptus should sit before it and practise clairvoyance, endeavouring to go through it to the plane it represents, and then to invoke the power and ask for strength to accomplish the matter desired, which will be granted if it be a lawful and laudable operation.

Any Flashing Tablet of two colours should be as nearly balanced in proportion of the extent of colour as possible - the ground one colour, and the charge another. There is also a mode

in which three colours can be used in a planetary talisman. This is done by placing the seven colours on the Heptagram, and drawing two lines to the points exactly opposite, which will thus yield two flashing colours. This properly drawn, will give the effect of a flashing light playing on the symbol, partly visible physically and partly clairvoyantly, i.e. if properly charged. An advanced Adept should be able to charge his Tablet to a certain extent as he constructs it.

The radical colour of the Planet is symbolical. But a Talisman for harmony of idea say, could be well represented by the TIPHARETH of VENUS - a beautiful yellow-green, and so on.

The Lion Kerub of VENUS would represent spiritual fire and thus symbolises the inspiration of the poet - the colour being a soft and beautiful pearl grey, and the charges should be white. The watery part of Venus would represent the reflective faculty and answer to spiritual beauty, colour a bluish-green. The Vault (the Vault of the Adepti, which is part of the second Order system) contains a perfect scale of Talismans of every description, of Planet, Sign and Alchemical Symbol and shows how a planetary man will look at everything according to the colour of his aura, due to the planet under which he is born. The real Adept comes forth from the sides to the centre. He is no longer under the dominion of the stars.

Having made a Magical Talisman, you should use some form of charging and consecrating it, which is suitable to the operation. there are certain words and Letters which are to be invoked in the charging of a Tablet, the Letters governing the sign under which the operation falls, together with the Planet associated therewith (if a planetary Talisman). Thus in elemental operations, you take the Letters of the appropriate zodiacal triplcity, adding AL thereto, thus forming an Angelic Name which is the expression of the force. Hebrew Names as a rule, represent the operation of certain general forces, while the names on the Enochian or angelical Tablets represent a species of more particular ideas. Both classes of Names should be used in these operations.

KAMEAS

A Kamea is a magical square relating to a particular planet which illustrates its essence through ranks and columns of numbers, each specifically placed in a cell of the square so that through the language of maths the universal energy or blueprint of the planet is mapped out. When sigils are traced through or connect these numbers, they draw out part of the power of the planet, which is then directed to a desired result through the will of the operator.

The number of cells that make up a planetary square are determined by their Kabbalistic association to the Sephiroth. Each of the Kameas are formed from the Sephiroth for the number of the Sephiroth they relate to is the square root of each Kamea.

In other words, simply multiply the number of the Kabbalistic Sephirah by itself and you have the number of cells for the magic square. An example of this is that Saturn is related to Binah, the third Sephira which when multiplied by itself produces a magic square of nine units. Chesed (relating to Jupiter) as the fourth Sephirah produces a square of 16 cells, while Geburah (Mars) is the fifth Sephirah and produces a square of 25 cells etc. The exceptions to this rule are the Sephiroth of Kether (Neptune), Chokmah (Uranus) and Daath (Pluto) which are increased by the power of ten. Kether now has a unit structure of ten units which produces a magic square of 100 cells. Chokmah now is 12 units and has a total of 144 cells and Daath has a unit structure of eleven with a cell structure of 121 cells. This was needed due to the tremendous power of these slower moving planets which are considered a full unit above the seven traditional planets of the ancients. For those of you who wish to find out how the magical squares are formed see 'Magic Squares and Cubes' by W.S.Andrews.

If one wanted to construct a talisman from the name of a person obtained from a magical square you use the Kabbalah of the nine Chambers or Aiq Bekar (see lesson 6 on Temurah) e.g. use the name Allan, traced over the Mercury Kamea. This in fact fuses Allan with the Mercurial force which, if the Kamea was charged (and in fact becomes a talisman) it would instill the blind force of Mercury in Allans aura. In order to taper this so that the negative aspects of Mercury can be avoided trace a sigil through another Kamea of the same planet which the particular aspect of Mercury's nature that one wishes to attract to Allan. Generally this is easily done by the sigil of a single word (such as communication) placed beside the sigil of Allan with other Mercurial names which are placed around the Kamea of Mercury on one side of the talisman. The central Kamea of Mercury will usually have only one seal traced on it and that is the Kamea of the Planet which gives the whole Kamea a stabilising effect.

SIGIL OF THE SEAL OF THE PLANET

The actual seal of a planet is the core essence of the talisman and as such its sigil must pass through every square so that the geometric pattern has every aspect of the square ingrained in it. While the magic square or Kamea is the power grid of the planet the seal is the power transformed into a geometric force. The seal in fact is the force which draws the power from the square so that it can be used. Any form of meditation on a seal of a planet will bring forth a balanced state of your own level of consciousness which can be tuned into that of the planet. Every planet in fact can have numerous seals associated to them and the ones given here are considered the tried and tested ones. One good rule to use if you wish to experiment with different planetary seals is that one side of the seal should be the mirror image of the other, which gives out a balanced set of vibrations.

SIGIL OF THE ANGEL OF THE PLANET

Though the planets are in the world of Assiah the angelic forces of them relate to the world of Yetzirah or the Formative world, one of mental energy. When using the angelic planetary names they should be restricted to the area of this world. It is here that ideas are implanted in the minds of men to perform tasks or to get the impetus to perform the desired task, for this is the station where the angel works best in.

SIGIL OF THE INTELLIGENCE OF A PLANET

When the sigil of the intelligence of a planet is used it is usually related to the material world of Assiah. The sigil, like the seal, is a core essence of what the planet represents on this level of existence. Any good books on astrology will provide the mundane meaning of a planet, though the varying intelligences (which are plural and not singular) in Assiah still work through the four elemental planes and each one of these has an intelligence.

SPIRIT OF A PLANET

This is to certain extent similar in concept to the seal of the planet but more refined and more concentrated than what the seal represents. The seal draws out while the spirit directs.

SIGILS OF THE ROSE CROSS



The complete symbol of the Rose Cross, as shown above, is often referred to as 'The Key of Sigils and Rituals' and represents the forces of the letters in nature into a three, seven and a twelve format.

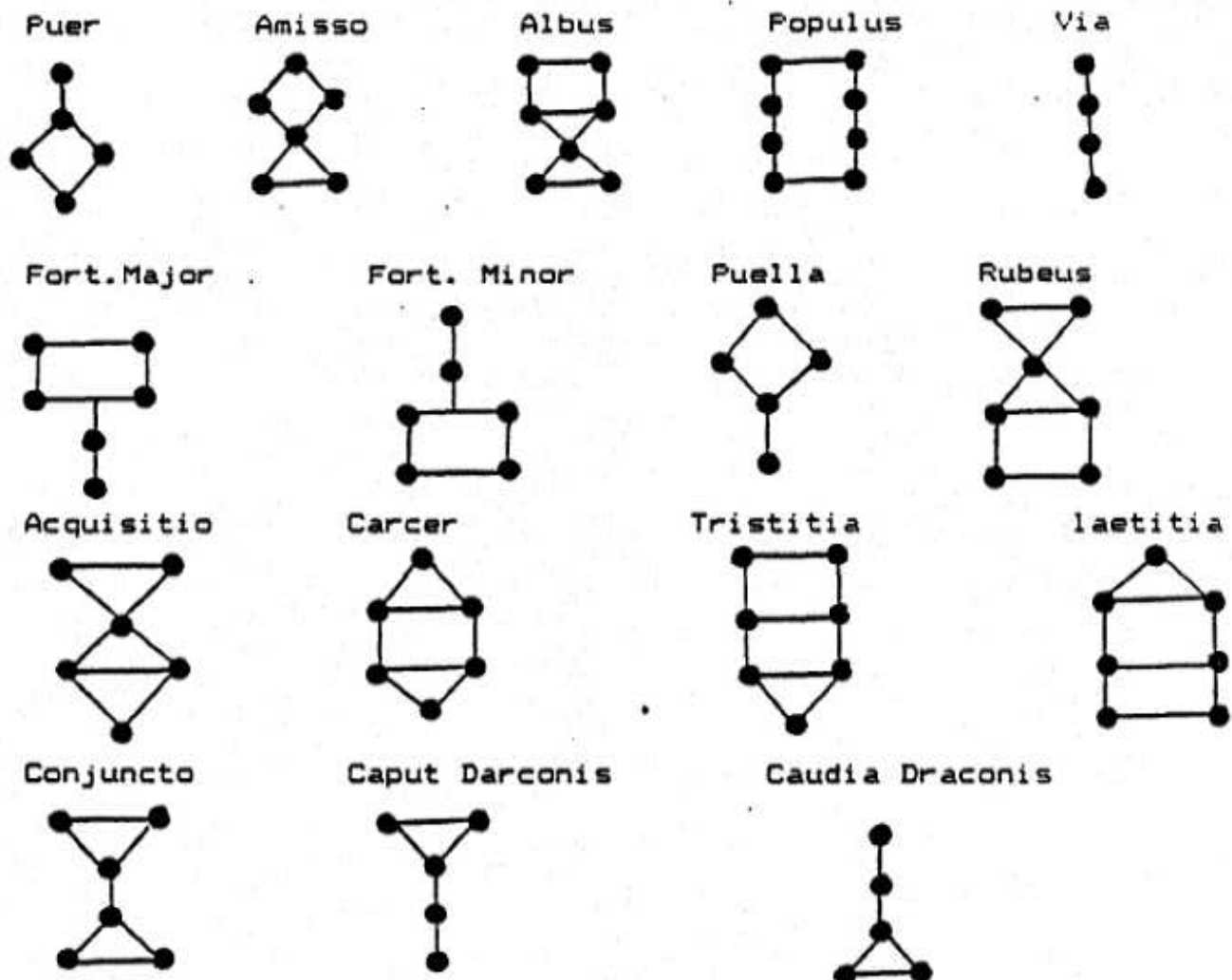
The inner three petals of the Rose symbolise the active Elements of Air, Fire and Water, operating in the Earth, which acts as the recipient of their forces giving them a ground of operation. They are coloured according to the paths of the King Scale. When tracing a sigil on the talisman or in the air always start with a circle until you finish the word. If two of the same letters are traced one after another simply do a small wave or loop in the sigil line at that point. Although a sigil of almost any name can be traced from the Rose Cross generally the names from the Sephiroth are traced using the Rose while the planetary names are formed from the Kameas.

GEOMANTIC SIGILS AND TALISMANS

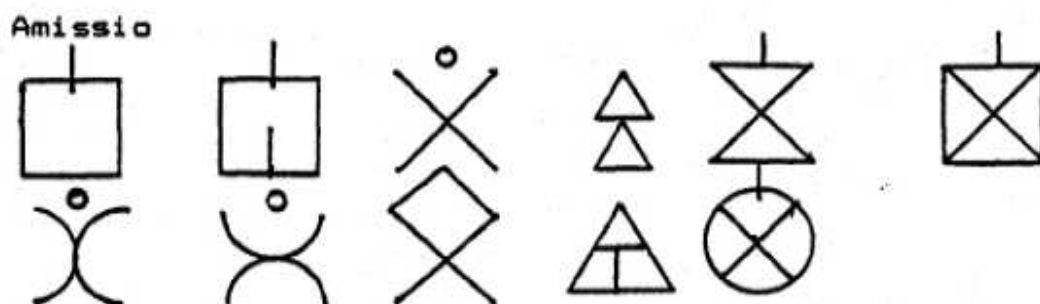
Since all symbols have power of some sort one will find that the geomantic symbols are no exception. They have been around in one form or another since antiquity and as such lies their value. They are symbols obtained from the collective unconscious and because they are so widespread across the world it is assumed they are more easily drawn forth from this area and are also more recognisable. Having a set of symbols such as the geomantic figures can be a real treat for occultists especially because their meanings can easily be determined.

The following tables show geomantic figures with lines drawn through them. This is done so that the mere impression the

dots give can be consolidated:



The above linear modifications of the geomantic figures are possibly the best of all the various geomantic variations when examined carefully. If one studies some of the modifications of these sigils (such as in the case of Agrippa) we have the following:



At first these variations of Amissio may appear to be meaningless since there could be endless variations of this figure, depending on the author but these were originally designed to sit in astrological houses and the sigils were originally designed with the house meanings in mind (for

divination purposes). The Golden Dawn variations work to a different concept, that of utilising the circumference in an unbroken line which consolidates the dots into a definite vibrational rate, which is drawn onto a talisman producing the effects, as listed below, on the vibrational force of the talisman itself. In short these figures can hurry things, slow things down and draw things out depending on what you want them to do. You can place a figure that relates to a planet on the talisman or use an entirely different figure so that the force of the talisman can be modified.

FIGURE	MEANING
Puer	First catalyst reaction to set of other reactions
Fortuna Major	Motion, fluidity, transition, reflector, receiver
Acquisitio	Motion, intellect in its purest form or structure
Cauda Draconis	Seed, life given from above with enormous energy and drive to the next manifestation
Populus	Psychic power, catalyst to bring from what is above and send it to below
Rubeus	Emotion, divine inspiration, fluidity
Laetitia	Intuition- applying to recognition and use
Via	Conceives, produces, transmits
Puella	Violent and powerful motion applied to a manageable element, strength of will, drawing power from one area and sending it to another
Tristitia	Inspiration, emotion, intuition applied in analysis and coming into conscious understanding
Albus	Rush of mind, continuous motion of thought
Fortuna Minor	Intellect at its best, controlled aspect
Cancer	Sexual drive and energy, impulse into action
Amissio	Love and emotion expressed in the material
Conjunctio	Communication on the material level
Caput Draconis	Fixed matter and reality

By incorporating the geomantic sigils on the talisman one can produce the above effects (more than one figure can be used on a talisman) providing they are lined as in the Golden Dawn method. The plain dotted geomantic figure as a power source is not really good though it is fine for divination purposes. It emits fragmented energies that can hamper the overall talismanic effect though by joining the dots together in an unbroken line can consolidate and direct these geomantic energies to blend in with the overall talismatic influence.

ADDITIONAL NOTES ON COLOURING A TALISMAN

There are in fact two main schools of thought on colouring a talisman within the Golden Dawn. The first is that the side the sigils of the Sephiroth are on is to be painted in the colour of the Sephira with the sigils in the complementary colours (of the Queen Scale). The side of the planet is to be coloured in the path of the planet (of the King Scale) with the sigils and seals in the complementary colour. The rim of the seal is to be painted in the colour of the opposite side (as a background) with the Hebrew letters in the complementary colour so that both sides have a rim painted on it from the colour of the other side of the talisman. This creates a fusion of both Sephira and planet into a single force.

The other colouring concept is that one selects the kabbalistic world the talisman relates to then paint it using the Sephiroth and paths of a single scale. Other alternatives are a mixture of all the scales for maximum effect. Both these methods work but the suitability of either method is up to personal preference. The former method was more widely used among temple members.



The DIVINE NAME OF KETHER -

EHEIEH

אֶהְיֶה



ARCHANGEL OF KETHER -

METATRON

מֵטַטְרוֹן



CHOIR OF ANGELS OF KETHER -

CHAYOTH HA-QADESH

חַיּוֹת הַקֹּדֶשׁ

KAMEA OF NEPTUNE

41	43	96	95	25	26	80	79	9	11
44	42	93	94	28	27	77	78	12	10
13	15	48	47	97	98	32	31	61	63
16	14	45	46	100	99	29	30	64	62
65	67	20	19	49	50	84	83	33	35
68	66	17	18	52	51	81	82	36	34
37	39	72	71	1	2	56	55	85	87
40	38	69	70	4	3	53	54	88	86
89	91	24	23	73	74	8	7	52	59
92	90	21	22	76	75	5	6	60	58

INTELLIGENCE OF NEPTUNE -
NASHRIEL

נשריאל

41	43	96	95	25	26	80	79	9	11
44	42	93	94	28	27	77	78	12	10
13	15	48	47	97	98	32	31	61	63
16	14	45	46	100	99	29	30	64	62
65	67	20	19	49	50	84	83	33	35
68	66	17	18	52	51	81	82	36	34
37	39	72	71	1	2	56	55	85	87
40	38	69	70	4	3	53	54	88	86
89	91	24	23	73	74	8	7	52	59
92	90	21	22	76	75	5	6	60	58

SPIRIT OF NEPTUNE -
HUZNOTH

הוזנות

KAMEA OF NEPTUNE

31	43	96	95	21	25	80	79	9	11
44	42	93	94	28	27	77	78	12	10
13	15	48	47	97	98	32	31	61	63
16	14	45	46	100	99	29	30	64	62
65	67	20	19	49	50	84	83	33	35
68	66	17	18	52	51	81	82	36	34
37	39	72	71	1	2	56	55	85	87
40	38	69	70	4	3	53	54	88	86
89	91	24	23	73	74	8	7	52	59
92	90	21	22	76	75	5	6	60	58

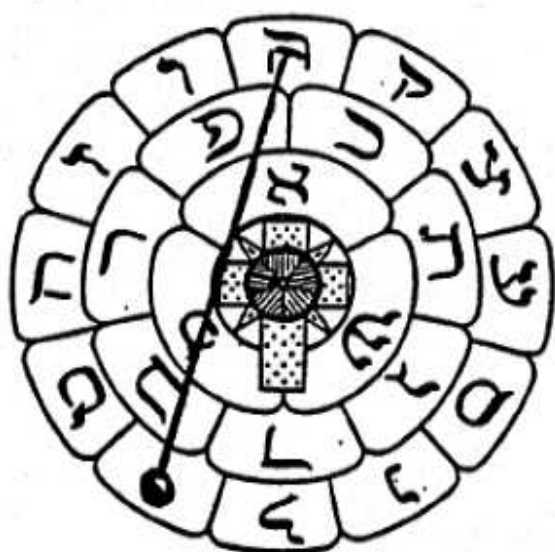
SEAL OF NEPTUNE

41	43	96	95	25	26	80	79	9	11
44	42	93	94	28	27	77	78	12	10
13	15	48	47	97	98	32	31	61	63
16	14	45	46	100	99	29	30	64	62
65	67	20	19	49	50	84	83	33	35
68	66	17	18	52	51	81	82	36	34
37	39	72	71	1	2	56	55	85	87
40	38	69	70	4	3	53	54	88	86
89	91	24	23	73	74	8	7	52	59
92	90	21	22	76	75	5	6	60	58

ANGEL OF NEPTUNE -

SEPHIRIRON

ספורירון



DIVINE NAME OF CHOKMAH -

YAH

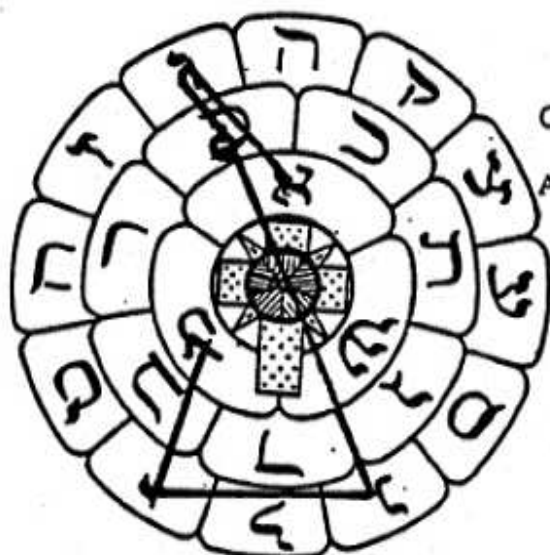
יה



ARCHANGEL OF CHOKMAH -

RAZIEL

רזיאל



CHOIR OF ANGELS OF CHOKMAH -

AUPHANIM

אופנים

KAMEA OF URANUS

49	63	62	52	129	143	142	132	17	31	30	20
54	55	57	140	134	135	137	28	22	23	25	
56	58	59	53	136	138	139	133	24	26	27	21
61	51	50	64	141	131	130	150	29	19	18	32
33	47	46	36	65	79	78	68	97	111	110	100
44	38	39	41	76	70	71	73	108	102	103	105
40	42	43	37	72	74	75	69	104	106	107	101
45	35	34	48	77	67	66	80	109	99	98	112
113	127	126	116	15	14	4	81	95	99	84	
124	118	119	121	12	6	7	9	92	86	87	89
120	122	123	127	8	10	11	5	88	90	91	85
125	115	114	128	13	3	2	16	93	83	82	96

INTELLIGENCE OF URANUS

AUSIUL

אוסול

49	63	62	52	129	143	142	132	17	31	30	20
60	54	55	57	140	134	135	137	28	22	23	25
56	58	59	53	136	138	139	133	24	26	27	21
61	51	50	64	141	131	130	150	29	19	18	32
33	47	46	36	65	79	78	68	97	111	110	100
44	38	39	41	76	70	71	73	108	102	103	105
40	42	43	37	72	74	75	69	104	106	107	101
45	35	34	48	77	67	66	80	109	99	98	112
113	127	126	116	15	14	4	81	95	99	84	
124	118	119	121	12	6	7	9	92	86	87	89
120	122	123	127	8	10	11	5	88	90	91	85
125	115	114	128	13	3	2	16	93	83	82	96

SPIRIT OF URANUS

ZAAPHIEL

זאפאל

KAMEA OF URANUS

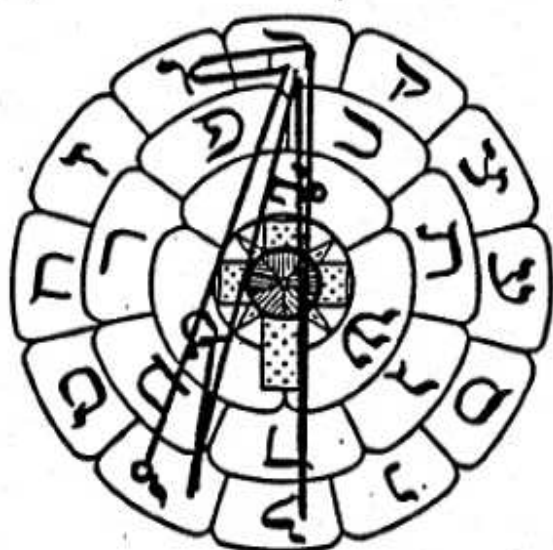
49	63	62	52	129	143	142	132	17	31	30	20
60	54	55	57	140	134	135	137	28	22	23	25
56	58	59	53	136	138	139	133	24	26	27	21
61	51	50	64	141	131	130	150	29	19	18	32
33	47	46	38	65	79	78	68	97	111	110	100
44	38	39	41	76	70	72	73	108	102	103	105
40	42	43	37	72	74	75	69	104	106	107	101
45	35	34	48	77	67	66	80	109	99	98	112
113	127	126	116	1	15	14	4	81	95	96	84
124	118	119	121	12	6	7	9	92	86	87	89
120	122	123	127	8	10	11	5	88	90	91	85
125	115	114	128	13	3	2	16	93	83	82	96

SEAL OF URANUS

49	63	62	52	129	143	142	132	17	31	30	20
60	54	55	57	140	134	135	137	28	22	23	25
56	58	59	53	136	138	139	133	24	26	27	21
61	51	50	64	141	131	130	150	29	19	18	32
33	47	46	38	65	79	78	68	97	111	110	100
44	38	39	41	76	70	72	73	108	102	103	105
40	42	43	37	72	74	75	69	104	106	107	101
45	35	34	48	77	67	66	80	109	99	98	112
113	127	126	116	1	15	14	4	81	95	96	84
124	118	119	121	12	6	7	9	92	86	87	89
120	122	123	127	8	10	11	5	88	90	91	85
125	115	114	128	13	3	2	16	93	83	82	96

ANGEL OF URANUS -
MALKIEL

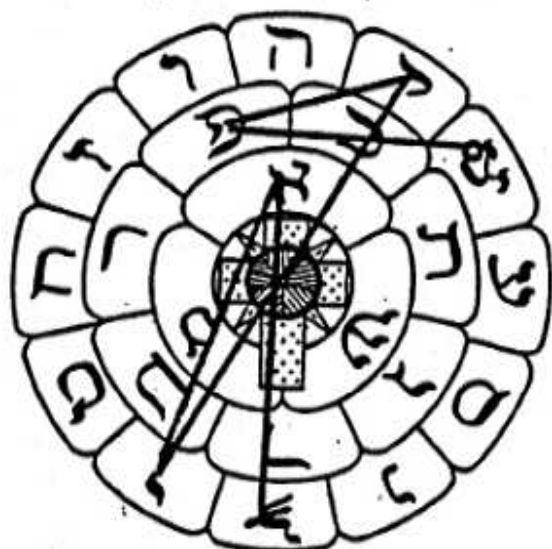
מלכ יאל



DIVINE NAME OF BINAH -

YHVH ELOHIM

יהוה אלהים



ARCHANGEL OF BINAH -

TZAPHKIEL

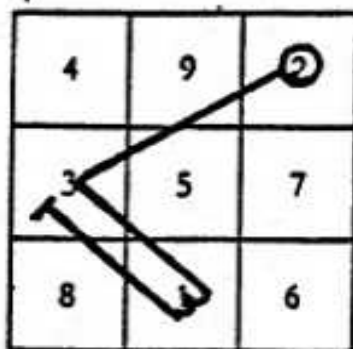
צפכאל



CHOIR OF ANGELS OF BINAH -

ARALIM

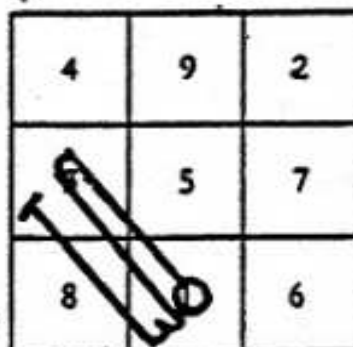
אראלים



ANGEL OF SATURN -

CASSIEL

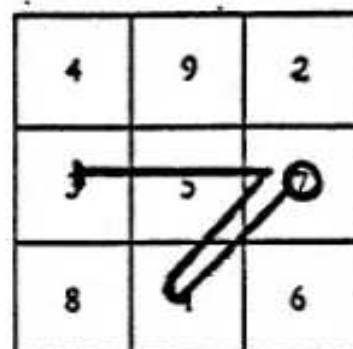
כ שיאל



INTELLIGENCE OF SATURN -

AGIEL

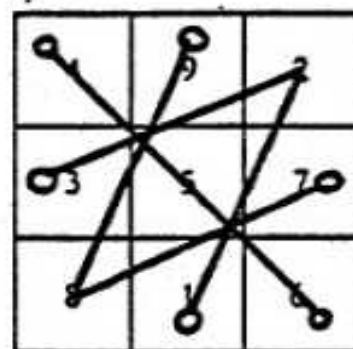
אג יאל



SPIRIT OF SATURN -

ZAZEL

ז זאל



SEAL OF SATURN



DIVINE NAME OF DAATH -

YAH ELOHIM

יה אלהים



ARCHANGEL OF DAATH -

MESUKIEL

מסוכיאל



CHOIR OF ANGELS OF DAATH -

MINISTRANTES

מנסטרנטס

KAMEA OF PLUTO

56	117	46	107	36	97	26	87	16	77	6
7	57	118	47	108	37	98	27	88	17	67
68	8	58	119	48	109	38	99	28	78	18
19	69	9	59	120	49	110	39	89	29	79
80	20	70	10	60	121	50	100	40	90	30
31	81	21	71	11	61	111	51	101	41	91
92	32	82	22	72	62	112	52	102	42	
43	93	33	83	12	73	2	63	113	53	103
104	44	94	23	84	13	74	3	64	114	54
55	105	34	95	24	85	14	75	4	65	115
116	45	106	35	96	25	86	15	76	5	66

INTELLIGENCE OF PLUTO -
ABADDON

אבדון

56	117	46	107	36	97	26	87	16	77	6
7	57	118	47	108	37	98	27	88	17	67
68	8	58	119	48	109	38	99	28	78	18
19	69	9	59	120	49	110	39	89	29	79
80	20	70	10	60	121	50	100	40	90	30
31	81	21	71	11	61	111	51	101	41	91
92	32	82	22	72	62	112	52	102	42	
43	93	33	83	12	73	2	63	113	53	103
104	44	94	23	84	13	74	3	64	114	54
55	105	34	95	24	85	14	75	4	65	115
116	45	106	35	96	25	86	15	76	5	66

SPIRIT OF PLUTO -
ARKHAS

ארחס

KAMEA OF PLUTO

96	127	46	107	36	97	26	87	16	77	6
7	57	118	47	108	37	98	27	88	17	67
68	8	58	119	48	109	38	99	28	78	18
19	69	9	59	120	49	110	39	89	29	79
80	20	70	10	60	121	50	100	40	90	30
31	81	21	71	11	61	111	51	101	41	91
92	32	82	22	72	12	62	112	52	102	42
43	93	33	83	12	73	2	63	113	53	103
104	44	94	23	84	13	74	3	64	114	54
55	105	34	95	24	85	14	75	4	65	115
116	45	106	35	96	25	86	15	76	5	66

SEAL OF PLUTO

56	117	46	107	36	97	26	87	16	77	6
7	57	118	47	108	37	98	27	88	17	67
68	8	58	119	48	109	38	99	28	78	18
19	69	9	59	120	49	110	39	89	29	79
80	20	70	10	60	121	50	100	40	90	30
31	81	21	71	11	61	111	51	101	41	91
92	32	82	22	72	12	62	112	52	102	42
43	93	33	83	12	73	2	63	113	53	103
104	44	94	23	84	13	74	3	64	114	54
55	105	34	95	24	85	14	75	4	65	115
116	45	106	35	96	25	86	15	76	5	66

ANGEL OF PLUTO -
URIEL

וְרִיֵּאֵל



DIVINE NAME OF CHESED -

EL

אל



ARCHANGEL OF CHESED -

TZADQIEL

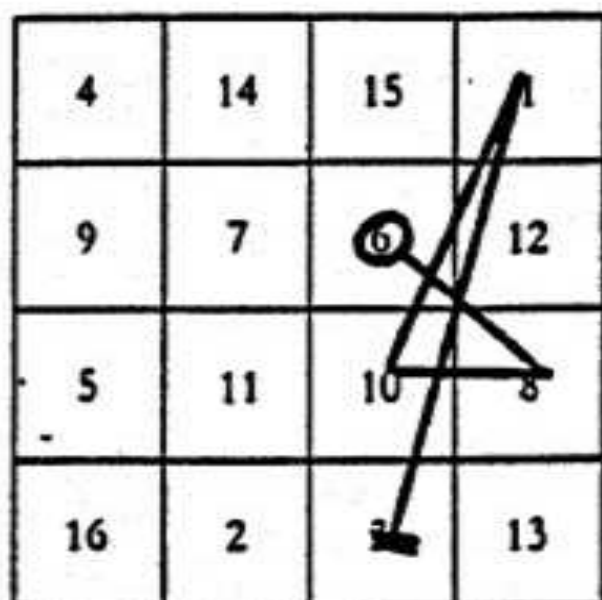
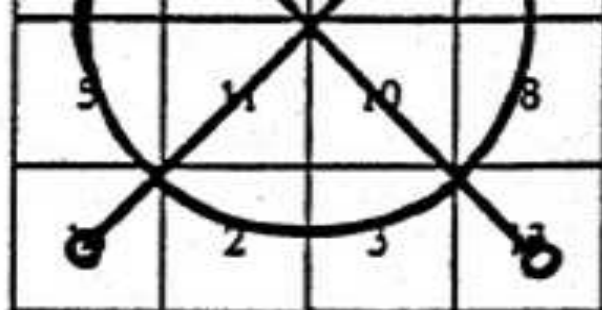
צדקיאֵל



CHOIR OF ANGELS OF CHESED -

CHASHMALIM

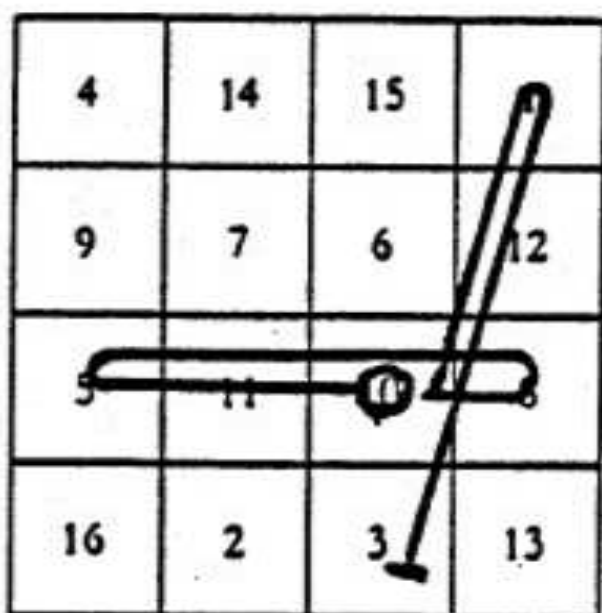
חשמליִם



ANGEL OF JUPITER -

SACHIEL

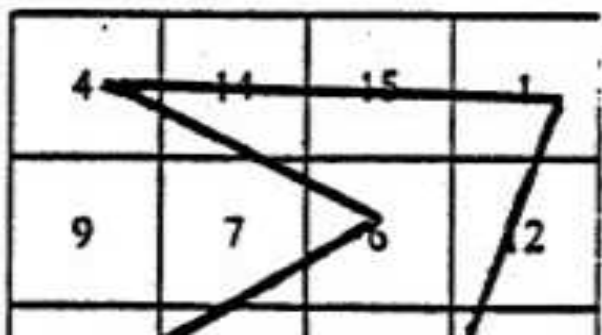
סח יאל



INTELLIGENCE OF JUPITER -

IOPHIEL

יהפ יאל



SPIRIT OF JUPITER -

HISMAEL

SEAL OF MARS

11	24	7	20	
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

ANGEL OF MARS -

ZAMÁEL

ז מאל

11	24	7	28	1
4	12	25		16
17	5	13	21	9
30	18		14	22
23	6	19	2	15

INTELLIGENCE OF MARS -

GRAPHIEL

גר אבי' אלק

11	24	7	20	
4	12	25	8	16
17	5	13	21	9
10	18		14	22
23	6	19	2	15

SPIRIT OF MARS -

BARTZABEL

ברצבאל



DIVINE NAME OF TIPHARETH -

YHVH ELOAH VEDAATH

יהוה אלוה ודעת



ARCHANGEL OF TIPHARETH -

RAPHAEL

רפאל



CHOIR OF ANGELS OF TIPHARETH -

MELEKIM

מלכים

7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

SEAL OF SOL

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

ANGEL OF SOL -
MICHAEL

מיכאל

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

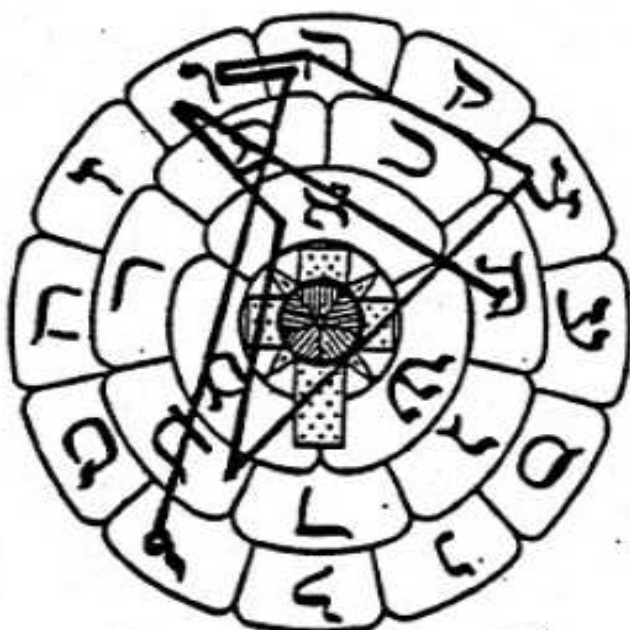
INTELLIGENCE OF SOL -
NAKHIEL

נכיאל

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13

SPIRIT OF SOL -
SORATH

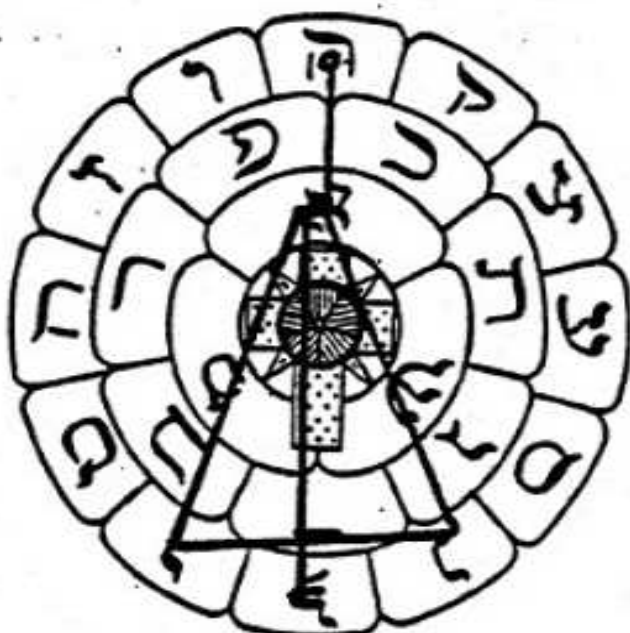
סורת



DIVINE NAME OF NETZACH -

YHVH TZABAOth

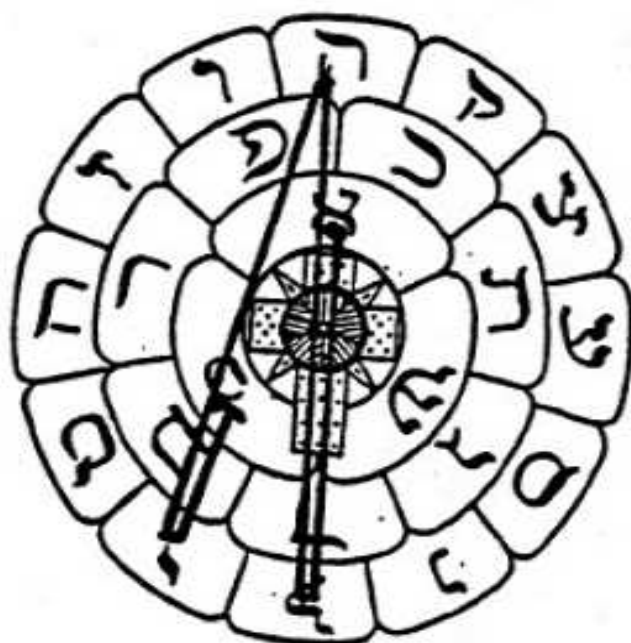
יהוה צבאות



ARCHANGEL OF NETZACH -

HANIEL

הנאני אל



CHOIR OF ANGELS OF NETZACH -

ELOHIM

אלהים

22	47	16	41	10	35	4
5	23	43	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	8	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

SEAL OF VENUS

22	47	16	41	10	35	4
5	23	43	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	8	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

ANGEL OF VENUS -

ANAEI

אנני איל

22	47	16	41	10	35	4
5	23	43	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	8	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

INTELLIGENCE OF VENUS -

HAGIEL

הגני איל

22	47	16	41	10	35	4
5	23	43	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	8	26	44	20

SPIRIT OF VENUS -

KEDEMEL



DIVINE NAME OF HOD -

ELOHIM TZARAOH

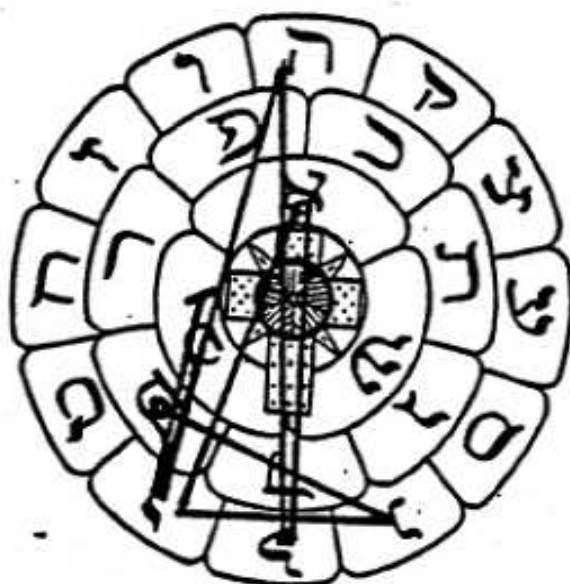
אלהים צבאות



ARCHANGEL OF HOD -

MICHAEL

מיכאל



CHOIR OF ANGELS OF HOD -

BENI ELOHIM

בני אלהים

3	5	5	2	8	8	3	8
40	28	21	37	36	30	2	38
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

ANGEL OF MERCURY -

RAPHAEL

רפאל

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

INTELLIGENCE OF MERCURY -

TIRIEL

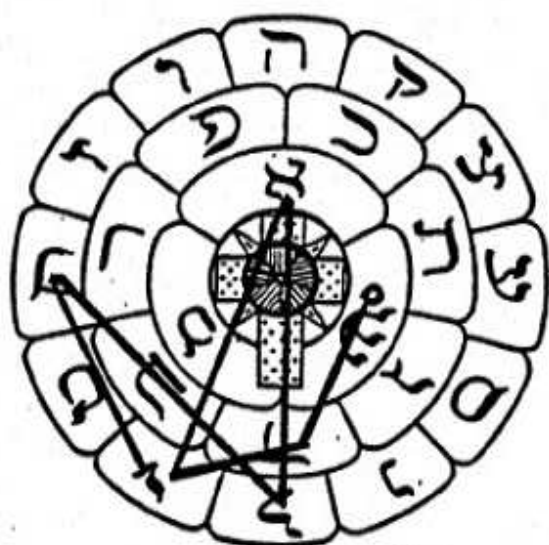
טיריאל

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24

SPIRIT OF MERCURY -

TAPHTHARTHARATH

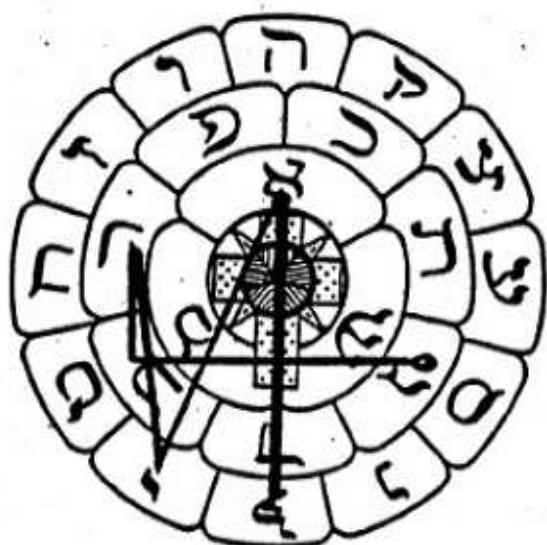
תפתרתרת



DIVINE NAME OF
YESOD -

SHADDAI EL CHAI

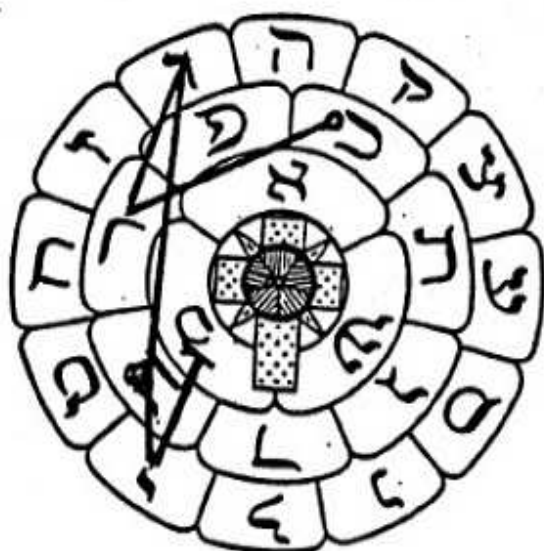
שדי אלהי



ARCHANGEL OF YESOD -

GABRIEL

גבריאל



CHOIR OF ANGELS OF YESOD -

KERUBIM

כרובים

KAMEA OF LUNA

67	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14
47	7	39	80	31	72	23	55
16	48	8	40	81	32	64	24
57	17	49	9	82	33	65	25
26	58	18	50	91	42	74	34
67	27	59	10	92	43	75	35
6	68	19	60	11	52	3	44
77	28	69	20	61	12	53	4

SEAL OF
LUNA

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	82	33	65	25	
26	58	18	50		42	74	34	66
67	27	59	19	51		43	75	35
36	68	19	60	11	52		44	76
77	28	69	20	61	12	53	4	45

ANGEL OF LUNA - GABRIEL

גבריאל

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	82	33	65	25	
26	58	18	50		42	74	34	66
67	27	59	19	51		43	75	35
36	68	19	60	11	52		44	76
77	28	69	20	61	12	53	4	45

מלכא בתרשימים
ועד רוחות שחלים

INTELLIGENCE OF LUNA -

MALKAH BE TARSHISIM VE-AD RUACHOTH
SCHECHALIM

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	82	33	65	25	
26	58	18	50	1	42	74	34	66
67	27	59	10	51		43	75	35
36	68	19	60	11	52		44	76
77	28	69	20	61	12	53	4	45

SPIRIT OF LUNA -

SCHAD BARSCEMOTH HA-SHARTATHAN

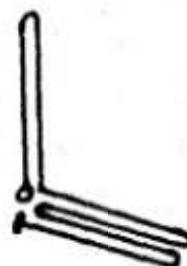
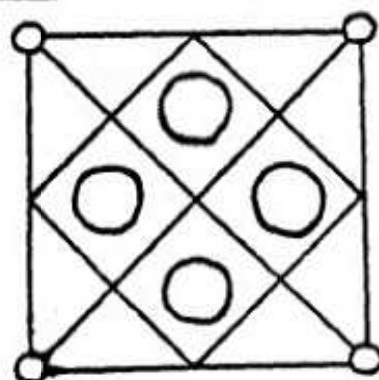
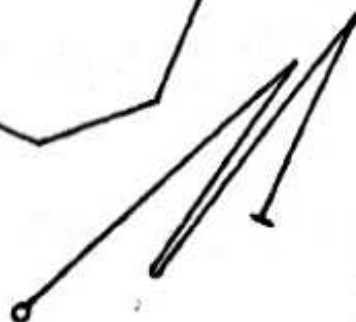
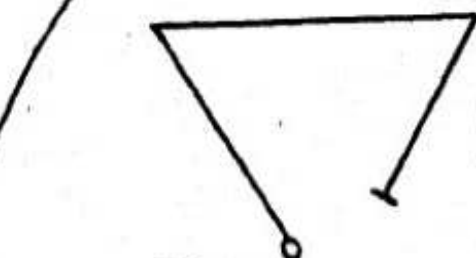
שד ברשמעת השרתתן

EXAMPLE OF SIGILS FROM THE SEPHIRAH OF HOD: THE REVERSE
SIDE OF A ♀ TALSMAN. THIS ABOUT TWICE THE NORMAL SIZE



Clear description of purpose of Talisman.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57



Handwritten text in a circular frame, likely a Sanskrit or Hindi phrase.

Handwritten text in a circular frame, likely a Sanskrit or Hindi phrase.

Handwritten text in a circular frame, likely a Sanskrit or Hindi phrase.

LESSON 156

THE USE OF THE VOICE IN MAGICAL WORK

by W.H. TAYLOR

The use of 'The Voice' is extremely important in Magical Work, whether it be Individual or group orientated. It is written that in the Beginning....'God Spoke' saying 'Let there be Light'. Before this all was Darkness and Void. GOD..SPOKE...and immediately all was changed. Where all had been Silence. The First Sound - the creative word, went vibrating through Space. Where all had been Peaceful and Silent, Chaos reigned Supreme. God did not allow Chaos to continue however. He said "let there be Light!" So, out of Silence and the Night of Time was born the Threefold vibration of Light, Darkness and Sound. "And the Light HE called day: and the darkness HE called Night. "And this we are told was the beginning of Creation - the First day.

This may help you to understand the importance of Sound and Light in all magical Work. Sound can be produced by the human voice or by some mechanical or electronic means. Where an individual is working in magic, individually or in group they make use of Sound to set up a vibration in consonance with the type of energy they wish to work with. Since this Creative energy, in all its forms (or rates of vibration) is in their aura (and physical body) around them, which finds like empathy with the aura and vibration of Earth itself as well as the other heavenly bodies; which is a perfect representation of the Microcosm and the Macrocosm.

It must be apparent that the human voice is of extreme importance. Within the Polynesian Maori priests of New Zealand, called Tohunga's, there are some who could split a stone to form an axe, using an ancient chant. Another example is that of a singer shattering a glass when a high note is reached. The important difference between these two examples is that in the first case the stone is split or shattered along certain well defined lines to produce a desired shape or form. In the second instance, although the voice was under control of the singer the result was destruction and chaos. In the first instance the Magician not only had control but also had enough knowledge of magic and the laws of magic to achieve a useful and helpful form, something of use to his fellow men. In the second instance the singer knew

little about magic, though enough to perform a startling but useful phenomena.

The first example can be related to what I would define as White Magic, something which helps ones fellow man. The second is something that may be termed low class magic to produce some effect which will impress the ignorant and enhance ones own standing, though both types of magic can be of use in the right circumstances. The main question to ask is HOW to learn your voice correctly when applying it to magic.

- (1) The first thing to remember is that it is your voice, don't try to copy someone else.
- (2) The important point is that you want YOUR voice to vibrate at a rate that is in harmony with the FORCE or type of energy you are going to use.

You need to make yourself as familiar as you can with sounds or words that you are going to use. Read through your ritual before coming to a ceremony no matter how well you think you know it and consider the meaning behind the words. In the case of a private talismatic ritual, you will select the words associated with the types of forces with which you wish to charge or impregnate the talisman with. Now write your ritual out as this means that when you come to perform it you can give a minimum amount of mental effort to the words you have to use or the motions you have to perform. The advantage of this is that you can concentrate more on what you are doing and saying without having to exercise what is termed the Lower Will. This allows the Higher (spiritual) Will to operate as this is the mark of the Adept, which some call a master magician- a person who has mastered the Lower Self.

All of this may sound complicated but in fact it is not. Learn to pronounce your words clearly and if they are in another tongue (such as Hebrew) then the onus is on you to get the correct pronunciation of these words through your temple seniors or from any source that can give one a correct rendition of the words (generally a local Rabbi will help or any teacher of Hebrew in your local area). No one should attempt to correct what they think are minor errors (unless they are extremely proficient in that area) for several reasons, the foremost being that no-one really knows what the correct pronunciation was and those that do are generally few and far between. Apart from the standard pronunciation guides given out in the Order one must still find ones own pronunciation tone and pitch. One of the worst mis-pronunciations of Hebrew I have ever witnessed was in the early 1960's when a visiting American Adept had a meeting with members of our

Order and she performed the Banishing Ritual of the Pentagram in a tone which horrified the most experienced practitioners of the Order. From one who made a public claim to be the most important Adept of this planet her actions were pure folly.

It is important to remember that every individual is different in both physical and psychological makeup and this applies to the human voice as well. Whether it be the harmony of the spirit, soul and body of the individual or all three factors combined when working a group ceremony. If this is present in the group there is some hope that by using such magical knowledge as they may have they will be able to bring themselves into harmony with the Divine Powers and Forces that cause our Universe to work in harmony. This after all is what the Ancient Teaching or the Ancient Wisdom is all about. East and West may have different approaches and different methods of teaching and practise but fundamentally there is only One Ancient Wisdom.

Harmony, not unison, is the key to it all. A piece of modern machinery will not function at its best if its different parts do not function harmoniously, which can be said the same for any individual or group. Assuming that you have learnt the words or the speeches you propose to use in ceremony, you should now go on and practise them (involution and evolution in action again). Some schools insist on their students memorising magical words and formulas. If this can be done without causing too much attention to be paid to remembering the words to detriment of the Feeling and the Emotional meaning intended to be conveyed by the words then all well and good. An example of this is seen in the Theatre - but this, while good, entails a tremendous expenditure of time and energy and often results in an excellent performance of a piece of ceremonial acting but with no power as the result.

When this principle is applied to Ritual Magic people are all too apt to imagine that they are bringing power through from the Inner Planes, though in effect it remains imaginary. The difference between an actor on a stage and those being involved in ritual ceremony is that the former have learnt to use the intellect and not the soul. Do not confuse an emotive response to an actors performance with true magic. From this one could say that mankind has developed into two types, the cool intellectual and the emotional and dreamy type. This is so obvious that it scarcely seems worth mentioning though it is vitally important because you are a mixture of both positive and negative. You will not be wholly one nor the other but you will be predominantly one or the other regardless of your physical sex.

A psychologist or an astrologer will possibly disagree with this statement but if one wants to become a magician, in the oldest sense of the word, then you will have to accept this fact

and live with it (A saying over the Portals of the ancient temples often stated 'man know thyself'). You may ask what this has got to do with learning to use the voice in ceremonial work and the answer is Everything. Unless you can learn to balance the two sides of your nature you will not achieve proficiency at anything and certainly none at all in magical work. If you have read all this without offense or hurling it from you, you will probably not mind being told you are too shy or too aggressive, both these facts however will show up in your voice, especially during ceremony.

The next question you may ask is what should I do about it? The answer is simple enough, forget it, forget yourself and think only of the power and energy that is already pouring through you (your aura) and your environment. Call upon or invoke the type of force or energy that you want and immerse oneself in it so that it flows through you. While allowing this to happen it must be foremost on your mind that it must never be able to take you over! You must have complete control at all times otherwise you will become nothing but a trance medium, i.e. an unconscious medium instead of a conscious one, the operative difference between the two being Will. Within the Obligation of the Neophyte in the 0=0 ritual it says: "I solemnly promise not to suffer myself to be placed in such a state of passivity, that any uninitiated person or power may cause me to loose control of my words or actions".

If you remember what has been written here there will be no need to tell you to speak clearly with force and emotion, the positive and negative aspects, for you will do it automatically. Now we go on to another aspect. Try to and practise using your voice ceremonially. Most people are somewhat diffident about performing such a practice in public so start by reading some of the speeches from the rituals in private. You will soon find that you can speak clearly and confidently. Now go and try this in the Hall or a place where rituals are performed but do this alone at first until you get used to the accoustics of the hall compared to that of a room which you have previously been working in. When you feel ready then perform these speeches with a Senior member of the Order present (if this is impossible due to ones geographical location then acquire the help of a sympathetic friend). Once this is done with some regularity then you will find there is little difference if all members are present, as in a full ceremonial. For those that are introverts they will have to bring out the force they need and the extraverts will have to taper to the needs of the ritual itself.

Once you have learnt to balance your voice you can now go on to practise doing this with your emotions. The way to do this is take the Neophyte ritual and read it aloud and think about what

you are reading and the meaning behind the words. Repeat this until your emotions are aroused which will happen automatically if one practices enough, and above all control your feelings and don't let the emotions control you as it is done in some charismatic churches and religions. Once you have got this far you will find a strange thing takes place. If you are taking one of the active positions in the grade ceremonies that are akin to Fire and Air you will feel the vibrations of the element concerned affecting you. These will be positive and forceful if Fire and not so forceful if Air. There will be a tendency to act too positively and knock something over if you let the Fiery energy have part of your nature get out of control. Or if it be the positive element of Air you may find that your mind functions so clearly and so quickly, that you are way ahead of the others and have lost your place in the ritual.

What will have happened will be that you have got yourself into harmony with the force you represent and are tending to let it control you. If you do experience any such feelings in a slight degree it is a good thing for it means that you have established a rapport or harmonic relationship between the force that is operating through the Universe and through your own aura. This application of the Macrocosm and the Microcosm is a concept of the greater supplementing the lesser yet all is under control and the direction of your will. Once this is understood and experienced you will have begun to experience the practice of Magic.

If you are not performing in a grade ceremony, such as the 0=0, but have decided to attend one (these members are usually seated in the Hall but outside the Portal of the ritual) try thinking about what is going on and try to enter into the different parts of the ceremony (these members can take part in the Circumambulation and the partaking of the Eucharist), you too can put yourself into a harmonic relationship with the various forces. This is an excellent thing to do or you can assist the Officers in this way because unlike them you do not have to divide your attention between trying to do this and at the same time keeping alert enough to play your part in the ceremony which is a supportive nature even if you remain seated throughout. If all members learn to work this way (it is a form of meditation) the results will be nothing less than spectacular and the power will be increased beyond measure.

To sum this up one must:

- (1) Read your ritual so you are familiar with it.
- (2) Learn the pronunciation of any word that is unfamiliar to you.

- (3) Practice reading the ritual aloud in a Hall with a senior member present.

During the first knock which initiates the start of the ritual imagine this vibration reverberating out through the silence through the Void and space and into infinity. Think of the fact that this is exactly what the vibrations of your voice are going to do as you speak ceremonially by using your natural voice as a carrier wave. When you have done this you will have started your apprenticeship in magic. From such a simple beginning you can learn the use of the magical symbols of the Pentagrams, the Hexagrams and the Cross with the Voice with astounding results.

When you have learnt sufficient self control of your voice so that it is never raised in uncontrolled anger towards anyone or even oneself then you have mastered a basic technique of magic, Self Control.

~~~~~

## LESSON 157

## INTRODUCTION TO THE SCHEM-HAMPHORESCH

In recent years the Schem-hamphoresch lecture has been glossed over by writers on the Golden Dawn, who payed little attention to it. In both the Golden Dawn and later in the Stollia Matutina this document, issued out originally at 4=7 level, was given a special reverence by Order members. In the New Zealand Temple, Whare Ra, the Schem-hamphoresch lecture was handed out, in its later days, at Inner Order (something not carried on in its daughter temple the Thoth-Hermes) level, and among all the Golden Dawn papers was given a very high regard- which was not so much of its technical value, but due to the power produced by the 72 angels when handled correctly in ritual. The following lessons have been greatly expanded from the original material with the added bonus of the seals of each of the angels. Though these were never handed out with the original Schem-hamphoresch papers they were the ones used by most of the Golden Dawn's elite.

The biblical quotations given in this lesson should be studied closely with the use of a Hebrew Bible so that Gematria, Notarikon and Temurah can be applied to reveal their hidden contents. The important fact is that one should study each of the 72 names so that a thorough grasp of their meanings can be understood.

A condensed version of this lecture is given in the 'Complete Golden Dawn System of Magic', volume 3, page 21. The diagram of the Holy Name YHVH given in this book was one of two. The other is included in this introduction and relates to the temple diagram. What was not given in the published version were the verses associated to each angelic name which is obtained from those relevant verses in Psalms which have the name of the Lord in them. Since there are a number of versions of different verses associated to this paper I have taken the liberty of supplying the 'Official' version from Whare Ra, copied from Wynn Westcott's notebook, by a former Chief of the New Zealand Temple who was fluent in Hebrew and who had faultless calligraphy. The original paper when it was first published linked the decans to start from Aires but the Golden Dawn used Leo, as the following tables show. Frankly the magical image of the decans description given in the published version are next to worthless and are very medieval in content. The following lessons associated to each angel are so structured so that one can put their own imagery to each of the decans which correspond to the seals. The idea of these following lessons is to start where the published version left off.

For those of you who wish to do a more detailed investigation into the different forms of this document see: Ms6483 Harley (British Museum), 'Samiphoras and Schemhamforas' by Andrew Luppius, 1686. See 'The Qabalah' by Papus for Lenian's version which has an excellent bibliography with texts in Latin and French; it can be obtained from the French Library. In these

texts there may be some confusion as to the verse numbers (of Psalms) as the numbering system of the King James version of the Bible differs from the Hebrew versions. For a good Hebrew/English translation see Kohlenbergers version of the Biblia Hebraica Stuttgartensia which is commonly known as the Stuttgart Bible.

The meaning of each of the angels of the Schem-hamphorasch is broken down into (1) the astrological influence of both the planet and sign. (2) The keyword or phrase allotted to each angel which is given in the published version of the Complete Golden Dawn system of Magic. This has been derived from the biblical verse and has been studied by Gematria, Notarikon and Temurah as well as Theosophic reduction and multiplication and the use of prime numbers. (3) The meaning of the verse associated to each angel using the methods contained in (2). (4) The magical influence of the angel which in some instances differs from the other associations. All of these are composites of the angels nature on different levels. Some of the methods used to derive the angels meanings are extremely complex and only those with a flair for gematria and the like will be able to follow them through, though they are all based on the principles outlined in the lessons on Gematria, Notarikon and Temurah.

In the Golden Dawn a number of the members used dictionaries of Gematria, though only Allan Bennets and Crowley's were published in the Equinox. Recently David Goodwin wrote the 'Cabalistic Encyclopedia' which is another excellent source that compliments both Crowley's and Bennets work. However when dealing with letters and words and their numerical value, the best way is to construct ones own dictionary, and with the access to personal computers this task can be made easier with the programs based on alpha and numerical sort routines.

While analysing the angelic names gives one an idea of its function, the best way to discern what their actions are is for direct contact with them by skrying through the seals given in the final lesson on this subject. On how to accomplish this I again refer the reader to the 'Complete Golden System of Magic' which has numerous lectures on the subject scattered throughout it.

Rather than repeat what is already published in the 'Complete Golden Dawn System of Magic' we would refer the student to this volume to study the original lecture on the Schem-hamphorasch then refer to the following lessons for additional information on the subject.



| Choir of Angels        | No. | V. 19 | V. 20 | V. 21 | Additional Divine Name | Name of Angel |
|------------------------|-----|-------|-------|-------|------------------------|---------------|
| 1st. Choir<br>Seraphim | 1   | ה     | ה     | ה     | יה                     | Vahuaiah      |
|                        | 2   | ה     | ה     | ה     | אל                     | Yelaniel      |
|                        | 3   | ה     | ה     | ה     | ה                      | Saitael       |
|                        | 4   | ה     | ה     | ה     | יה                     | Nghelamiah    |
|                        | 5   | ה     | ה     | ה     | ה                      | Mahashiah     |
|                        | 6   | ה     | ה     | ה     | אל                     | Letahel       |
|                        | 7   | ה     | ה     | ה     | יה                     | Okaiiah       |
|                        | 8   | ה     | ה     | ה     | אל                     | Kehethel      |
| 2nd. Choir<br>Kerubim. | 9   | ה     | ה     | ה     | יה                     | Hezeyael      |
|                        | 10  | ה     | ה     | ה     | ה                      | Eldiah        |
|                        | 11  | ה     | ה     | ה     | ה                      | Leviah        |
|                        | 12  | ה     | ה     | ה     | ה                      | Hihaiiah      |
|                        | 13  | ה     | ה     | ה     | אל                     | Iezalel       |
|                        | 14  | ה     | ה     | ה     | ה                      | Mebahael      |
|                        | 15  | ה     | ה     | ה     | ה                      | Harayel       |
|                        | 16  | ה     | ה     | ה     | יה                     | Hogamiah      |
| 3rd Choir<br>Thrones   | 17  | ה     | ה     | ה     | אל                     | Laniah        |
|                        | 18  | ה     | ה     | ה     | יה                     | Keliel        |
|                        | 19  | ה     | ה     | ה     | ה                      | Livoiah       |
|                        | 20  | ה     | ה     | ה     | אל                     | Pheheliah     |
|                        | 21  | ה     | ה     | ה     | ה                      | Nelakhel      |
|                        | 22  | ה     | ה     | ה     | ה                      | Yeiael        |
|                        | 23  | ה     | ה     | ה     | ה                      | Malahel       |
|                        | 24  | ה     | ה     | ה     | יה                     | Hahauiah      |







4














| Choir of Angels                      | No.                                          | v. 19                                     | v. 20                                     | v. 21                                     | Additional Divine Name                    | Name of Angel                                                                               |
|--------------------------------------|----------------------------------------------|-------------------------------------------|-------------------------------------------|-------------------------------------------|-------------------------------------------|---------------------------------------------------------------------------------------------|
| 4 <sup>th</sup> Choir<br>Dominations | 25<br>26<br>27<br>28<br>29<br>30<br>31<br>32 | נ<br>ח<br>י<br>ש<br>ר<br>א<br>ל<br>ל      | נ<br>ח<br>א<br>ל<br>ל<br>י<br>ח<br>ש      | נ<br>ח<br>א<br>ל<br>ל<br>מ<br>ח<br>ב      | י<br>ח<br>א<br>ל<br>ל<br>י<br>ח           | Nethhiah<br>Hëeiah<br>Irthel<br>Sehaiah<br>Rayayel<br>Evamel<br>LeKabel<br>Vesheriah        |
| 5 <sup>th</sup> Choir<br>Powers      | 33<br>34<br>35<br>36<br>37<br>38<br>39<br>40 | י<br>ח<br>ל<br>ל<br>ח<br>א<br>ל<br>ל<br>י | ח<br>ח<br>ל<br>ל<br>ח<br>ל<br>ע<br>ל<br>י | י<br>ח<br>ל<br>ל<br>ח<br>ל<br>ע<br>ל<br>י | י<br>ח<br>א<br>ל<br>ל<br>י<br>ח<br>א<br>ל | Yechuijah<br>Lehaharjah<br>Kevegarah<br>Mendiel<br>Anaiel<br>Chäamiah<br>Rehëael<br>Yeizael |
| 6 <sup>th</sup> Choir<br>Virtues     | 41<br>42<br>43<br>44<br>45<br>46<br>47<br>48 | י<br>ח<br>ל<br>ל<br>ח<br>א<br>ל<br>ל<br>י | ח<br>ח<br>ל<br>ל<br>ח<br>ל<br>ע<br>ל<br>י | ח<br>ח<br>ל<br>ל<br>ח<br>ל<br>ע<br>ל<br>י | י<br>ח<br>א<br>ל<br>ל<br>י<br>ח<br>א<br>ל | Hehihel<br>Michael<br>Vavaliah<br>Hhaiah<br>Saëlaiah<br>Ngharaïel<br>Asëlaiah<br>Mihel...   |








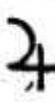





| Choir of Angels                         | No.                     | v. 19           | v. 20           | v. 21           | Additional Divine Name                 | Name of Angel                                                                                 |
|-----------------------------------------|-------------------------|-----------------|-----------------|-----------------|----------------------------------------|-----------------------------------------------------------------------------------------------|
| 7 <sup>th</sup> Choir<br>Principalities | 56 55 54 53 52 51 50 49 | ה ה ה ה ה ה ה ה | ה ה ה ה ה ה ה ה | ה ה ה ה ה ה ה ה | אל<br>יה<br>אל<br>יה<br>אל             | Uhauel<br>Deneyael<br>Hechasheiah<br>Amamiah<br>Nanael<br>Nithäel<br>Mibahaiah<br>Puiael      |
| 8 <sup>th</sup> Choir<br>Archangels     | 64 63 62 61 60 59 58 57 | ה ה ה ה ה ה ה ה | ה ה ה ה ה ה ה ה | ה ה ה ה ה ה ה ה | יה<br>אל<br>.<br>.<br>.<br>.<br>.<br>. | Nemamiah<br>Seilëel<br>Herachaël<br>Metzräel<br>Vamibael<br>Iahahel<br>Nghaneauel<br>Mochaïel |
| 9 <sup>th</sup> Choir<br>Angels         | 72 71 70 69 68 67 66 65 | ה ה ה ה ה ה ה ה | ה ה ה ה ה ה ה ה | ה ה ה ה ה ה ה ה | יה<br>אל<br>יה<br>אל<br>יה<br>אל<br>יה | Damubäiah<br>Mengel<br>Aiäel<br>Chabeviah<br>Rohäel<br>Jebamäiah<br>Heyaiël<br>Mevamiah       |

These then are the Shemhamphorasch or Seventy-two Angels bearing the name of God, classed into nine sets of eight, each answering to the nine Choirs of Angels.














6

| Letter<br>of the<br>NAME                                                           | Sign                                                                                | Decanate<br>of | Nº       | Angel                 |
|------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|----------------|----------|-----------------------|
|  |    | ♄              | 1<br>2   | Vahuaiah<br>Yelawiel  |
|                                                                                    |                                                                                     | ♅              | 3<br>4   | Saitael<br>Nghelamiah |
|                                                                                    |                                                                                     | ♂              | 5<br>6   | Mahashiah<br>Lelahel  |
|                                                                                    |                                                                                     |                |          |                       |
|                                                                                    |  | ☉              | 7<br>8   | Akaiah<br>Kehethel    |
|                                                                                    |                                                                                     | ♀              | 9<br>10  | Hazeyael<br>Eldiah    |
|                                                                                    |                                                                                     | ♂              | 11<br>12 | Leviah<br>Hihaiah     |
|                                                                                    |                                                                                     |                |          |                       |
|                                                                                    |  | ♁              | 13<br>14 | Iezalel<br>Mebahael   |
|                                                                                    |                                                                                     | ♄              | 15<br>16 | Harayel<br>Hogamiah   |
|                                                                                    |                                                                                     | ♅              | 17<br>18 | Laviah<br>Keliel      |
|                                                                                    |                                                                                     |                |          |                       |

| Letter of the<br>NAME                                                              | Sign                                                                                | Decanate of                                                                         | No.      | Angel                 |
|------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|----------|-----------------------|
|  |    |    | 19<br>20 | Livoiah<br>Pheheliah  |
|                                                                                    |                                                                                     |    | 21<br>22 | Nelakhel<br>Yeiael    |
|                                                                                    |                                                                                     |    | 23<br>24 | Malahel<br>Hahauiah   |
|                                                                                    |  |   | 25<br>26 | Nethhiah<br>Hoeiah    |
|                                                                                    |                                                                                     |  | 27<br>28 | Irthel<br>Sehaiah     |
|                                                                                    |                                                                                     |  | 29<br>30 | Rayayel<br>Evamel     |
|                                                                                    |  |  | 31<br>32 | LeKabel<br>Vesheriah  |
|                                                                                    |                                                                                     |  | 33<br>34 | Yechuiah<br>Lehahaiah |
|                                                                                    |                                                                                     |  | 35<br>36 | Kevegaiah<br>Mendiel  |
|                                                                                    |                                                                                     |                                                                                     |          |                       |

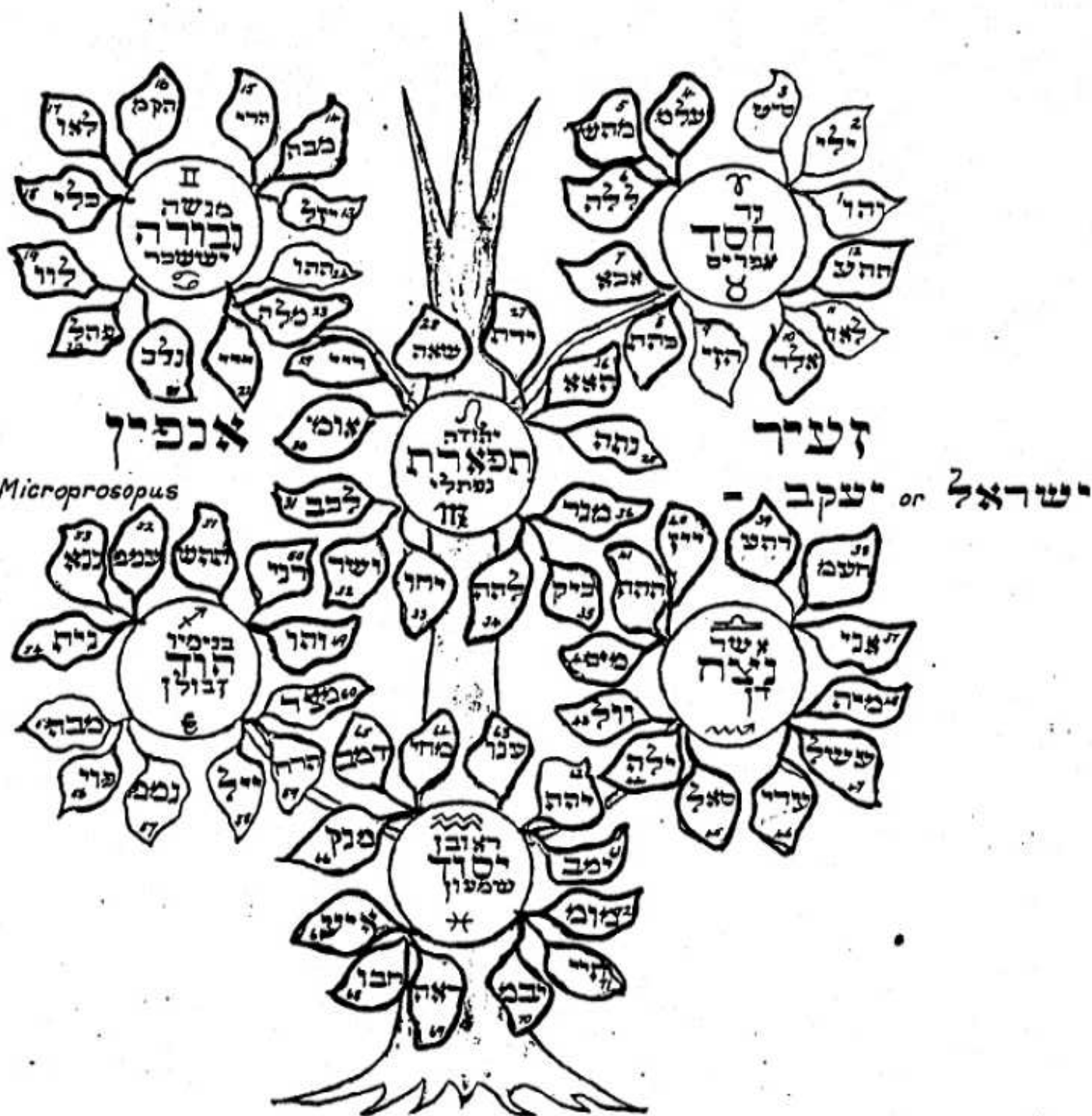
| Letter of the NAME                                                                  | Sign                                                                                | Decanate of                                                                         | Nº | Angel       |
|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|----|-------------|
|  |    |    | 37 | Anaiel      |
|                                                                                     |                                                                                     |                                                                                     | 38 | Chäamiah    |
|                                                                                     |                                                                                     |    | 39 | Rehäael     |
|                                                                                     |                                                                                     |                                                                                     | 40 | Jeizael     |
|                                                                                     |                                                                                     |    | 41 | Kehihel-    |
|                                                                                     |                                                                                     |                                                                                     | 42 | Mikhael     |
|                                                                                     |  |   | 43 | Vavaliah    |
|                                                                                     |                                                                                     |                                                                                     | 44 | Ilhaiah     |
|                                                                                     |                                                                                     |  | 45 | Saelaiah    |
|                                                                                     |                                                                                     |                                                                                     | 46 | Ngharaiel   |
|                                                                                     |                                                                                     |  | 47 | Aslaiah     |
|                                                                                     |                                                                                     |                                                                                     | 48 | Mihel       |
|                                                                                     |  |  | 49 | Uhael       |
|                                                                                     |                                                                                     |                                                                                     | 50 | Deneyael    |
|                                                                                     |                                                                                     |  | 51 | Kechasheiah |
|                                                                                     |                                                                                     |                                                                                     | 52 | Amamiah     |
|                                                                                     |                                                                                     |  | 53 | Nanael      |
|                                                                                     |                                                                                     |                                                                                     | 54 | Nithäel     |



| Letter of the<br>NAME                                                             | Sign                                                                                | Decanate of                                                                         | Nº       | Angel                  |
|-----------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|----------|------------------------|
|  |    |    | 55<br>56 | Mibahaiah<br>Puiael    |
|                                                                                   |                                                                                     |    | 57<br>58 | Nemamaiah<br>Yeilael   |
|                                                                                   |                                                                                     |    | 59<br>60 | Herachael<br>Metzrael  |
|                                                                                   |  |   | 61<br>62 | Vamibael<br>Iahahel    |
|                                                                                   |                                                                                     |  | 63<br>64 | Nghaneauel<br>Mochaiel |
|                                                                                   |                                                                                     |  | 65<br>66 | Damabäiah<br>Mengel    |
|                                                                                   |  |  | 67<br>68 | Aiäel<br>Chabeoiah     |
|                                                                                   |                                                                                     |  | 69<br>70 | Rohael<br>Yebamäiah    |
|                                                                                   |                                                                                     |  | 71<br>72 | Heyael<br>Mevamiah     |

The Seventy-two Leaves of the Tree of Life in

זעיר אנפין or *Microprosopus*



The Twelve Sons of Jacob  
go down into Egypt  
= מלכות  
with their Father:

## LESSON 158

## THE ANGELS OF THE SIGN OF LEO

## 1. VAHUAIH

This angel covers from 0 to 5 degrees of the astrological sign of Leo and to it can be associated the first half of the decante of Saturn. From this the basic meaning of Vahuaiah can be derived as a teacher who is called upon to help overcome obstacles in the way of focussing our energies, with an emphasis on initiatory learning and establishing a firm rate of progress. The name Vahuaiah is spelt VHVYH, which gives a numerical value of 32. This is the number of paths of the Tree of Life and suggests access to a higher state of learning. Other words of the same numerical value are YChYD meaning 'unity' and LB - 'mind, heart'. Both of these develop the idea of a single-minded movement of energy from the core essence of self which is worked through the framework of intelligence.

Some further examples of words with a value of 32 is the root word ZKH-'to be clear, clean' which explains Vahuaiah's function in terms of clarifying the course of action, or conveying knowledge of a purer essence and hence a higher nature.

Looking at the name Vahuaiah one can also formulate the Divine name YHVH with a Vau (nail or pin) remaining (which can be used as a conjunction during sentence structure). This highlights the initiatory aspect with the piercing and fixing into place of the divine influence.

The key phrase associated to Vahuaiah is 'God the Exalter', a term which relates to attention being directed upward through the light of inspiration. Further to this, having opened up to this exaltation which is developed through Vahuaiah's impulses, man's link to the Divine is expanded to a far greater degree so that the emanations are received in a more direct manner.

The Biblical Psalm associated to this angel is Ch3, V.4:-  
 VaThH YHVH MGN(F) RAaDY KBVDY VMRYM RASHY. This translates to 'And Thou, O Tetragrammaton, art a Shield about me, my Glory and He who lifteth up my head'. This aptly describes the results gained through Vahuaiah and also show the advantages of focussing one's directions and actions so that they can be applied constructively. Applying Notarikon to this verse, the letters VYMRKVR (the first letter of each word) are formulated, which,

when broken down relate to VYM-'a day when celestial images are active', RK-'tender, delicate and soft', VR-'blown, puffed with wind',

Assembling a sentence from this gives: 'In the light of day, celestial images will go forth actively, to impress upon the tender and receptive through the lively breath of spirit.' Additionally, the value of these seven letters is 482, which reduces to 14 (by Theosophic Reduction) and this equates to words of the same value such as HDH-'to move something forth, light darting', and ZHB -'clear, resplendent' which both help clarify aspects of this angel's nature. When relating Vahuaiah to magical works, it is found that this angel helps with any type of invocation where the Divine Light is brought down by fixing and stabilising its flow rate so that it adjusts to the individual.

## 2. YELAUUEL

Yelauei's reign covers from 5 degrees to 10 degrees Leo and is associated to the second half of the decante of Saturn. The basic meaning derived from this angel relates to helping with artistic expression and the ability to harmonise through the attraction of opposites. This shows the power of fixidity and determination with a relentless will to improve. These are all linked up by the development of the skill of diplomacy and working with others.

The Hebrew spelling of Yelauei is YLYAL which has a numerical value of 81. This links to the 9th Sephira and the Lunar square ( $9 \times 9 = 81$ ), which shows passions and motivations rising from the unconscious and expressed through dual contact, i.e. a relationship of some kind. Other words of similar value are ANKY-'I' and BAAT -'to kick or stir up'. These indicate a process beginning from the core of the self, which because of its vigorous and unyielding nature will arouse a very lively response along the way. Using the ALBK table of Temura to examine YLYAL one can refer to ideas of integration and a link with the zodiacal sign of Libra. ALBK transforms YLYAL to MAMLA from which the words MA and MLA can be derived. Both of these are in fact root words. MA relates to the concept of focussing on generative power for development while MLA means 'to be full, fulfilled' which when combined relate to the principle idea of growth through indepth association.

The key phrase relating to Yelauei is 'My Strength' which is taken from a perspective of the angel's greatest part and hints at what this angel's teaching brings forth. Seen from another viewpoint it shows faith in the Divine Being with the key to the driving force being so relevant here. Further to this, 'My



Strength' is also the energy of Tetragrammaton flowing through oneself.

Associated to Yelael is the 20th verse of Psalms, Ch.22, which is : 'YATHH YHVH AL-THRCHQ AYLYTHY LAaZRTHY ThShH ', which translates to : 'And Thou, O Tetragrammaton, be not far off, O my strength, to my help make haste'. Here we have reference to the petitioning of the divine to be at hand when times are hard, as a favour in response to increasing recognition of the Higher.

The first word of the above verse - YATHH, which corresponds with 'and Thou', has a value of 416, which aligns it with HVR- 'thought, meditation', though it also reduces to 11 and describes an underlying meaning of the verse through the root ChG 'circularity of form or motion; a feast' plus YA 'of positive or potential expression'. This reduction also links with YA as an initiatory movement, being the first and second movements of the verse. These two letters express the universal force (Aleph) guided towards enlivening the seed (Yod) in exactly the right way. YATHH, when converted by the second table of Temura, ABGTh, becomes SBGR. This breaks down into the root words SB 'surround, orbit; a circumstance or cause, plus GTh 'that which exersizes an extensive force that is reciprocally increasing'. These have a common value in SBGR of 265, which links in the meaning of ADRYKL 'architect'. Here we have the idea of a structure being built up according to set designs. Yelael also assists in directing invoked power towards the construction of dynamic forms such as talismans etc.

### 3. SAITIEL

This angel rules from 10 to 15 degrees Leo, along with the association to the first half of the Jupiter decante. The basic meaning from this is that Saitiel provides for expansion of the thinking and perception which are under the auspices of justice. This is very significant to those in the leadership and administration levels. An underlying facet of this is the growth of dignity and self-respect which is relative to the surrounding sphere of influence.

The Hebrew spelling of Saitiel is SYTAL, which has a numerical value of 110. Other Hebrew words of the same value which relate here are ChBQ 'to embrace' which relates to the process of extending oneself to fully grasp something. Then there is YAAAL 'to benefit' which suggests the potential advantage in taking the necessary steps in responding to this angels lessons. These relate to a background of courage in advancing and are shown by KSL 'stiffness, strength in solidarity' which when combined with NS 'sign, flag or standard' clarifies the kind of



position from which this expansion is most constructively developed. It must also be noted that the root word AL, which ends Saitiel's name, springs from united signs of power and extensive movement with ideas of elevation, force and power being derived from it. Al has also been acknowledged as a name of God and suggests divine origins wherever it is found.

The key phrase associated to Saitiel (sometimes spelt Saitael) is 'refuge, fortress confidence' which again relates to ideas around a position of strength from which to mature without danger threatening. Such a permanent base would allow for roots to grow deeply, with the self evolving untarnished and well backed by stability. Another idea behind the concept of refuge is that of going to the depths of the Self, its central core essence then rebuilding from this point in an outward expanding arc. The biblical verse associated to Saitiel is Psalms Ch.91 verse 2. 'AMR LYHVH MCHSY VMTzVDThY ALHY ABTTh-BV' which when translated means 'I will say unto Tetragrammaton, My Refuge and my Fortress, My God, I will be confident in Him.' This describes the acknowledgement of ones relationship with YHVH, defining it as the most solid and surest aspect of ones existence, a kingdom from which to stand and move with strength in.

By Notariqon the letters ALMVAB are gathered from the above verse which when applied to the 9th table of Temura, ATBCH, then transforms into THOKTTCH with a numerical value of 64. This particular table has Leo attributed to it and relates to the concept of stability in change with consistent interaction, it is analogous to the dominant movement at the core of this verse. From ALMVAAB arises 8x8 (from the original total of 64) and 9x9 which have a midpoint value of 72 (8x9), this describes the expansion of Chesed and Jupiter. Relating this sequence to Hod and Yesod, one focusses on their connecting path of Resh (Head, Sun) which suggests activities of the mental sphere moving in a strong and resourceful way, within a stable and yet lively environment. In the magical level Saitiel assists in controlling or restraining any negative influences and warns us of impending danger.

#### 4. NGHELAMIAH

This angel covers from 15 to 20 degrees Leo and is associated to the second half of the decante of Jupiter. The basic meaning attributed to Nghelamiah is that of giving instruction in new areas of knowledge (whether learning about or developing) plus the expanding of artistic talent/expression, with a backdrop factor of learning to cope with anything beyond the ordinary. The name of this angel is spelt AaLMYH (remembering that the letter Ayin can be expressed as either Aa or Ng, though

the former is more often used than not), its value being 155. Now, just briefly examining this number itself, by breaking it into three parts of 1-5-5. Simply add together the second and the third of these, which shows the positive and negative of the divine triad. This in turn shows something fully related- from its originating unmanifested point, to the sphere of its entire and fullest manifestation.

This works in well with the meanings of words with the value of 155, beginning with QNH which means 'seed' and in more contemporary Hebrew 'contain, hollowness in something'. So these give a meaning which relates together a point for growth to begin with the area its maturing form is to fill, hinting at the will to develop in conjunction with the pull of the vacuum of an empty area. The word PaAH 'fill out with air' reinforces the idea of the mind expanding just as NQH 'wail' (like one distressed with hunger) elaborates on the desire to grow outwards crossed with the attraction towards potential fruits in new areas which cause one to call on this angel.

Continuing the expression of duality related in several forms above,  $155 \times 2 = 310$  and hence YQR 'splendid, shining' indicating the realm encountered by the mind expanding. Also there is SNR 'dazzling effect or even blindness caused by too much light', which explains the background factor mentioned, a need inherent in the entering of unknown territory.

The key words associated to this angel are 'concealed, saving' which in essence refers to being rescued from a place of restriction, or from a limiting state of being. The word concealed suggests hiding from enemies which in this instance is the fear of the unknown. A further underlying meaning shows no light of day with freedom only coming from recognising the universe beyond the microcosm of the self by moving in harmony with the Divine principles. It is this latter action which is the 'saving'.

Nghelamiah is associated to Psalms ch.6 verse 5 'SHYBH YHVH ChLTzH NPSHY HYSHYAaNY LMAa(f) ChSDK(f)' which translated means 'Return O Tetragrammaton, deliver my soul, save me because of Thy mercy.' This further conveys the idea of being rescued from a darkened or isolated place, with the request for a return indicating a regressive move in conflict with the Higher Self. Looking at the first letters in the sentence, SHYCHNHLCh, these have a value of 411, which in turn relates to YATH 'respond agreeably, consent'. Nghelamiah assists in the magical sphere by firmly establishing an individuals solar strength, especially in ritual when assuming a controlling position.

### 5. MAHASHIAH

Mahashiah covers from 20 to 25 degrees Leo, and has the association of the first half of the decante of Mars. The basic meaning derived from this angel is that he teaches one to be strong and energetic in an all facets of life, though emphasizing creative abilities. The underlying fundamental he also teaches is to penetrate the essence of reality and living to the utmost of ones abilities.

The spelling Mahashiah in Hebrew is MShYH and gives a value of 360. This immediately suggests the sphere of the zodiac or to use a more basic analogy, the circumference of a circle. Both in fact relate clearly to an entire scheme of existence, the fullness of spirit. As the circle is the symbol of a whole without any inconsistencies, here it represents dealing with something in its completeness, rather than component parts.

Other words valued at 360 are KMSH 'to be swift, agile and penetrating,' and NShGBH 'attaining to higher knowledge'. The latter is a reference to the wisdom gained from attaining the depths of being, the relationship of the microcosm and the macrocosm.

Turning to Notariqon, the following sentence is derived from the five words derived from the letters of the angels name.

MChQ 'pierce or break through'  
 HZYN(f) 'feed, nourish'  
 ShVAa 'to open out liberally'  
 YHVH 'Tetragrammaton'  
 HQYP(f) 'surround, encircle'

This shows 'Pierce all the way through so as to feed and be nourished on the food of the opening out liberally to where Tetragrammaton surrounds on all sides'. This elaborates on the approach of reaching a goal by expanding to encompass it, with the key of creating an opening for access by a direct thrust. The key phrase for Mahashiah is 'seeking safety from trouble' which outwardly is a reference to the search for refuge. Going a little deeper, it can be understood in terms of finding ways of growth which will distance oneself from regression into past traits or fears, creating safety in a new mode of consciousness or state of being. This can be summed up in the motivation of the self towards liberation, an impetus generated from the Higher Self. The word 'trouble' (taken from the key phrase) refers to any kind of enemy, whether external or internal, which causes disharmony in ones life.

The 5th verse of Psalms Ch.34 is attributed to Mahashiah: 'DRShTHY ATH - YHVH VAaNNY VMBL-M VVRVTYHTz YLNY' which translates is : 'I sought Tetragrammaton, and he answered me, and out of all



my fears He delivered me'. The number of words in this verse is 6 which suggests movement orientated from the central Sefirah of Tiphareth. The number of letters in this verse is 35 which relates to GBL 'boundary, limit' and AGLA 'a name of God'. Also by using Notarikon there is Ateh Gibor le Olam Adonai, which translates to 'Unto Thee the Mighty forever our Lord'. You will note that Adonai is both the representative and key to YHVH (at least within the Schemhamphoresch) which explains the basic meaning of Mahashiah's function in terms of a learning experience in all areas of life within the Divine Light, breaking down limitations towards YHVH. In the magical sphere Mahashiah is very beneficial and works towards harmonising and aligning diverse energy flows, especially Enochian Magic.

## 6. LALAHIEL

The angel Lalahiel covers 25 to 30 degrees Leo, an area that is linked to the last part of the Mars decante. By the process of association it shows that part of the basic meaning of Lalahiel's nature is assisting one in fields of artistic and creative endeavours which have an impact of a more personal nature, though still utilising the concept of the macrocosm. This also shows expansion in intellectual activity which is coupled with emotional intensity, giving rise to a tremendous form of outgoing energy.

The Hebrew spelling of Lalahiel is LLHAL, which gives a numeration of 96 to evaluate. This in itself is a very versatile number and is divisible by 2,3,4,6,8,12,16,24,32 and 48 which expresses a potential of widespread movement. Taking one example of this,  $8 \times 12$  suggests an activated flow through the 8th Sefira of Hod (through the intellect) working on a wide range of knowledge, as symbolised by the sphere of the zodiac. The idea that such an ordered sequence presents itself is an interesting factor, plotted out on a graph it goes from horizontal to vertical in an undistorted curve. The shape indicates a cone, as in energy or matter expanding from its original point of concentration to disperse evenly within its surrounding sphere. Applying Gematria, 96 renders MLAKH 'work' which is the key to the effectiveness of this angel's teaching. Other words of similar value are AYPH 'asking' (about a place or aspect) which is the cue that knowledge given is through a reflection of knowledge gained. Finally there is the consideration of the name being primarily composed of lameds, a letter which signifies an ox-goad. This indicates a balanced effort involved which will lead to successful and far reaching results, as it is a trinity of letters. The other two, Heh and Aleph, with meanings of a window and pin link in by relating to an opening for sight (learning) which is also a way into piercing the macrocosmic sphere, or

microcosm of others.

The key words given for Lamed are 'praiseworthy, declaring'. These indicate elevation to the heights of respect, due to work quality that freely expresses the value of worth from those around it. In simple everyday terminology this links in with the concept of modern advertising when relating to the display of good work quality. This is also linked to the spiritual aspect of the charisma of a religious leader which is conveyed to the masses as a particular type of image. By analogy we have the worship of the Divine through mass communication. This last point is clearly given in the verse associated to Lalabel in Psalms Ch.9 verse 12: 'ZMRV LYMHVH YShB TzYVN(f) HGYDV BAaMYM(f) AaLYLVThYV' which translates as 'Sing Psalms unto Tetragrammaton Who inhabiteth Zion, shew forth among the Nations His deeds'.

Looking at the the Hebrew word for Zion, TzYVN(f), which is at the centre of this verse and has a value of 806 by ordinary addition, or alternatively 21 by Aiq Beker. The first of these links with RVM(f) 'height, altitude' while the second, as well as being the mystic number of Tiphareth equates with YTB 'be positive, agreeable' and HGYH 'deep meditation'. The first word ZMRV adds up to 253, connecting with NGR 'be spread out'. Also 253 is the sum of 22 (using Theosophic addition), exposing in it the significance of the 22nd Path of Tau and its relationship to the Tarot Trump 'The Universe' which is the creation of all things, the starting point of another cycle of manifestation. In the magical sphere of influence, this angel assists in communication through the deeper realms of the self. Lalabel is also extremely helpful with astral work in exploring the various levels.

~~~~~


LESSON 159

7. AKAIAH

This Angel rules from 0 to 5 degrees of the sign of Virgo and the first half of the decante of the Sun. The basic meaning derived from Akaiah is in aiding work related development and concentrating on healing arts, psychology and hygiene through written expression with key emphasis on diversification.

The Hebrew spelling of this angels name is AKAYH which has a numerical value of 37. When this is reduced to a value of 10 (3+7) it relates to Malkuth and suggests working in areas of density and extensive development, relating to the most defined aspects of a situation. Thirty seven is a prime number and expresses the idea of undivided detail on the level of fundamental content. Other words of the same value include LHB 'flame', i.e. strength of motivation behind ones ZL 'profession'. LHB, as a root word has a slightly different meaning of 'inflamm', and relates to the concept of healing via the input of the vital forces (in such cases as wounds). There is also ALHA which is a Chaldean word for God, indicating the divine presence and that the underlying aims are under His sanction. Another word of the same value is ALV 'interpose, supposing' and relates to the active intellect, formulating new and stimulating lines of thought or potential action.

Breaking down the letters of this angels name it is possible to derive the following root meanings AK 'fix into place, focus, condense'; A 'unity, central point' and YH 'the supreme, ultimate, God' (note the the significance of this latter root word in ending of angelic names). Fusing all these together one has the concept of fixing into place a unified central point, the ultimate, Tetragrammaton.

The key phrase associated to Akaiah is long suffering, relating primarily to an extensive phase of evolution. In Hebrew this is SBLN(f), applying the temura table of Albath results in TTHAY which produces TTh 'fasting' and AY 'settle, take up ones habitation'. Considering the ideas of Albath (which relate to the concept of duality - positive and negative factors) through which the words have been derived shows the point of movement at the beginning of a cycle 'from darkness to light'. This interpretation comes out as a base formed for a task that contains an entire cycle of development.

The verse linked to this angel is the 8th of Psalms, Ch 103.

'RCHVM(F) VCHVN(F) YHVH ARK(f) APYM(F) VRB-ChSD' which translates as 'Merciful and gracious is Tetragrammaton, long suffering and plentiful of mercy'. The external meaning of this revolves around and focusses on YHVH, describing the Highest aspect in terms of the maternal (refer to Binah) archetype. The context is that it relates to something fully matured and in relation to what is learned through Akaiah describes the most noble of aims and attainments of importance here. The meaning of this begins and ends with reference to Chesed, or even the entire right hand Pillar.

Using Gematria a companion in meaning is given for each word of this biblical verse.

RCHVM(F) = 814 = ChVP(F) = 'a shore'
 VCHVN(F) = 720 G = TzLM(F) = 'to delineate, form fashion, an image'
 YHVH = 26 = ChZVH = 'sight, vision'
 ARK(F) = 701 = QAM(F) = 'to arise'
 APYM(F) = 691 = SKTh = 'be silent with wonderment'
 VRB = 208 = AZR 'to surround, encompass'
 ChSD = 72 = YVD HY VYV HY = 'Tetragrammaton in Atziluth'

The first of these suggests a borderline of a great mass of water i.e. Binah etc., as a point of beginning for this sequence of ideas. Further expansion can be gained from comparisons between 720 and 72, 701 and 26 (the last two here reduce to 8) and so forth.

8. KEHETHEL

Kehethel rules 5 to 10 degrees Virgo and covers the later half of the decante of the Sun. Its basic meaning is that Kehethel is the angelic force that helps to resolve problems and develops with the individual a keen analytical sense and skill in research work, while still yet maintaining a balanced outlook (which is extremely important), which is mainly directed towards the education of others in health related areas. In the magical sphere of influence this angel helps with ritual evocation, especially during the later stages of the ritual and provides that extra strength to bring through the evoked force.

Kehethel is spelt KHTHAL in Hebrew and has a numerical value of 456. This is first of all a natural arrangement of numbers, the unfolding of a definite part of an ordered sequence. Also the numbers 4, 5 and 6 relate to the second triad on the Tree of Life (Chesed, Geburah and Tiphareth) which indicate the arousal of energies towards a well dignified existence, with the self as a balanced catalyst for furthering knowledge needed for survival. Exploring this angel through Gematria yields THANH 'fig tree and fruit' which associates it with flourishing growth.

Another word is SHVNAA which means 'flowing, streaming' and in a different context 'abound in, be rich in'. These are an expression of the nature of the intellectual activity which is here so far significant, the flow being through thought without blockage and the richness being ideas.

By Theosophic reduction 15 is derived from 456, this equates with HVD 'Hod= Splendor' the Sephira related to Mercury. Further to this YH (with a value of 15) also should be considered and is a name of God attributed to Chokmah, Wisdom.

The key word associated to Kehethel is 'adorable' which suggests something of such beauty, graciousness or glory that it is well deserving of highly respectful attention, and much more appreciable than other things around it. The Hebrew word for adorable is NChMD and its value of 102 links it to YTB 'place firmly, definitely' which describes ones higher knowledge, formed from divine inspiration.

The verse associated to this angel is from 6th of Psalms, Ch 93. 'BAV NSHThChVH VNKRAaH NBRKH LKNY YHVH AaSHNV' which translates as 'Come ye, we will bow down and bend before Tetragrammaton who hath made us.' This proposes gathering (the self) to move with the universal flow and structure, which is analogous with what healers recognise as the direct curative approach. Having reached such an alignment within the self the life force would be free from blockages or distortions. By Notariqon, the letters from the above verse are BNVNLYAa, which can be broken down to BN 'create distinction, distinct', 'NL 'give freely to, present to' and YAa 'hollow, fit to receive another'. These can be synthesized into a core meaning of working with details and forming helpful, acceptable results which, through those suitably skilled, can do good for those who in some way who require this type of help.

9. HAZEYael

This angel covers from 10 to 15 degrees Virgo, to which is associated the first half of the decante of Venus. From these factors, through the process of association, the basic meaning of Hazeyael can be determined as relating to fulfilling aims and ambitions through the ability to organise through relating well to others. This is also borne out by the teaching of technical skills to service long-term goals which relates in turn to the development of a keen intuitive business sense.

The Hebrew spelling of this angels name is HZYAL and has a value of 53, which can be associated to the root NSA 'To prophesize, especially in an extraordinary manner' which relates

to the concept of foresight or farseeing and is heavily incorporated into the intuitive faculty. Using addition we find that $5+3=8$ and expresses the Mercurial reasoning of Hod with its insight undistorted by the lower emotions. Utilising another numerical equation derived from 53, ($5 \times 3=15$) it is found that 15 relates to the spelling of Hod (HVD), showing yet another link with this Sephira. Other words of the same value are MCHH 'to wipe' which refers to keeping up purity of intent, avoiding being sidetracked from a project or goal, and NG 'reflected light' which gives the idea of opposition, relating to the activation of the psychic senses within the self as a type of defence mechanism.

The key word attributed to Hazeyael is merciful, a word which conveys ideas of kindness on the part of someone in a powerful position, and the easing of restraints or blockages by a higher force. One of the spellings of merciful in Hebrew is RCHMY, its value of 308 connects it with SHGH 'to thrive', SHCH 'bow or incline towards, deep thought' and CHQR 'search with exactitude' all of which relate rather well. The first of these (SHGH) suggests a flow of enthused movement, the second describes, in part, the key to gaining such a grace while the third elaborates on that as well as the pursuit of ones aims. Hazeyael is an angel who assists with the building of a temple in all its detail, on a higher level this relates to the formation of an astral temple.

Going on to the verse attributed here, ch.25 of Psalms, vs. 6. HKR RCHMYK(F) YHVH VCHSDYK(F) KY MAaVLM(F) HMM which translates into 'Remember Thy tender mercies O Tetragrammaton, and Thy mercies, for from of old they were'. Seen from one perspective this accords with calling forth Higher beings of a beneficial nature so that a sympathetic contact can be established. An example of this is the Chesed-Mercy relationship which can be linked into its place in the Four Worlds. If you study the above verse you will note that there are two kinds of mercies referred to, with the second concentrating more on the Divine and having its own point of balance which is suggested by 'from of old'. This indicates a reference to the World of Briah or to its Archangelic hosts and their creative energies. Turning again to the words 'from of old', its spelling is MAaVLM(F) and has a value of 746. Another word of similar value is SHMVTH 'The Names' which conveys the idea of beings higher up in the Divine Hierarchy who were formulated after the manifestation of the Universe. In matters of expanding with constructive works, one is utilising either directly or indirectly, energy from the originating point of the creative force.

Turning to the use of Notarikon, the letters HRYVKMH are derived from the above verse. Further investigation reveals that

when HRYVKMH is separated two words can be derived from it, YVRM 'boiler' and KMH 'warm; friendly, heat' which give the impression of energy generated and given out in a positive and helpful way.

10. ELDAH

This angel covers from 15 to 20 degrees Virgo, with the second half of the Venus decante associated to it. From this the basic meaning of Eldah can be derived as a force that assists in intuitive growth for practical use, particularly in working with alternative healing arts on the psychologically disturbed. Eldah also helps in contending with challenging situations or problems, as a background to this there is learning to manage anything involving an element of risk when the outcome is in doubt. The correct spelling of this angel's name is ALDYH which gives it a numerical value of 50. Utilising the Aiq Bakar system, 50 has a direct association to 5 and 500 which relates to the letters H, K(F) and N, these are arranged as HNK(F) 'at the ready, on the alert' which highlights the state of being unfolded through this angel's instruction. Overall Eldah helps with the invocation of the Yesodic forces and also with consecration of Venus talismans and other associated ritual.

Taking ALDYH through the Temurah process of AYBT provides YZSAN. One version of Notarikon from this is YTZR 'emerge', IYMH 'identify', SYNKRN 'synchronise', AL 'God' and NAAYM(F) 'harmonious'. Going by the concepts of AYBT, a sentence arising from these words would read: 'emerge from the depths of self those perceptions which will identify the state of being on circumference, so as to synchronise with the Divine Light in a harmonious manner'. Through Gematria we explore 50 again which yields BMCH 'to be high, elevated' which implies the need to focus from a distance (be objective) in order to see the whole and not just the part. Other words of the same value are MZC 'mix together' which is the use of various formulae taught in this course. MTA 'reach unto, come to, shows the forward movement so significant in finding success with what Eldah teaches.

The keyword belonging to this angel is 'profitable', directly inferring the idea of a worthwhile investment. One Hebrew translation of profitable is 'MBYA RVVCH', which numerically converts to 53 + 220 or 273. From the first two numbers comes CHMH 'The Sun' and ChDBQYM LYHVH 'Ye shall cleave unto Tetragrammaton', thus to aspire to work unto and through the Divine produces the greatest results. AVR GNVZ 'the hidden light' has the numerical value of 273 and relates to what can be found in all things, with the right perception and devotion. An interesting consideration here is that 53 is also the value of

HZYAL - Hazeyael, indicating a subtle link to this angel.

The verse associated to Eldiah is from Psalms, Ch.33, vs 22. 'HY - ChSDK(F) DK(F) YHVH AaL YNV KASHR YCHLVY LK(F)'. Translated, this reads 'There shall be Thy mercy, O Tetragrammaton, upon us, as we have hoped in Thee'. The link and meaning of this and the verse associated to Hazeyael is clear, with mercy, in the context of a beneficial response of receptive forces. This relates to what is considered to be an earned response from the higher spiritual realms, ones Karma. Faith could be considered as an underlying keyword here which generates and motivates the development of any situation man contends with. In this verse there are 8 Hebrew words which leads us back to the Mercurial influence. This point is further confirmed by the fact that there are 15 words in the English translation of the above verse, which is the numerical value of Hod.

11. LEVIAH

This angel covers from 20 to 25 degrees Virgo which gives it the association of the first half of the decante of Mercury. This is significant in the fact that it is the ruling planet of Virgo and as such gives a boost to the concentration of the area Leviah activates. Accordingly, the basic meaning of Leviah relates to instruction in the ways of developing harmony and refinement, along with high intelligence plus an insight into theory; to all of these a firm foundation of practicality is attached.

The Hebrew spelling of Leviah is LAVYH which has a numerical value of 52. This is of course the number of weeks in a year showing a relationship to the solar cycle and the idea of development of the individuals expression during an ongoing flow of change, be it fashion, relationships or the business world. Through the number 52 comes the association of ChMD 'aspire to earnestly (spiritual goals)', KBL 'chain up', KLB 'bring together or very close', and NB 'Germinate, create growth in'. The first states the underlying direction so important in how these various traits unfold. The second indicates the disciplined control of whatever is used for the task at hand. The third speaks of the peaceful co-existence of two (or more) different forms and can be closely linked to the meaning of NB with the two referring to processes of regeneration and procreation through a harmonious flow.

KLB also refers to the realm of theory and the insights which expand its contents, the deeper and further the ideas go, the closer they get to the truth of the matter.

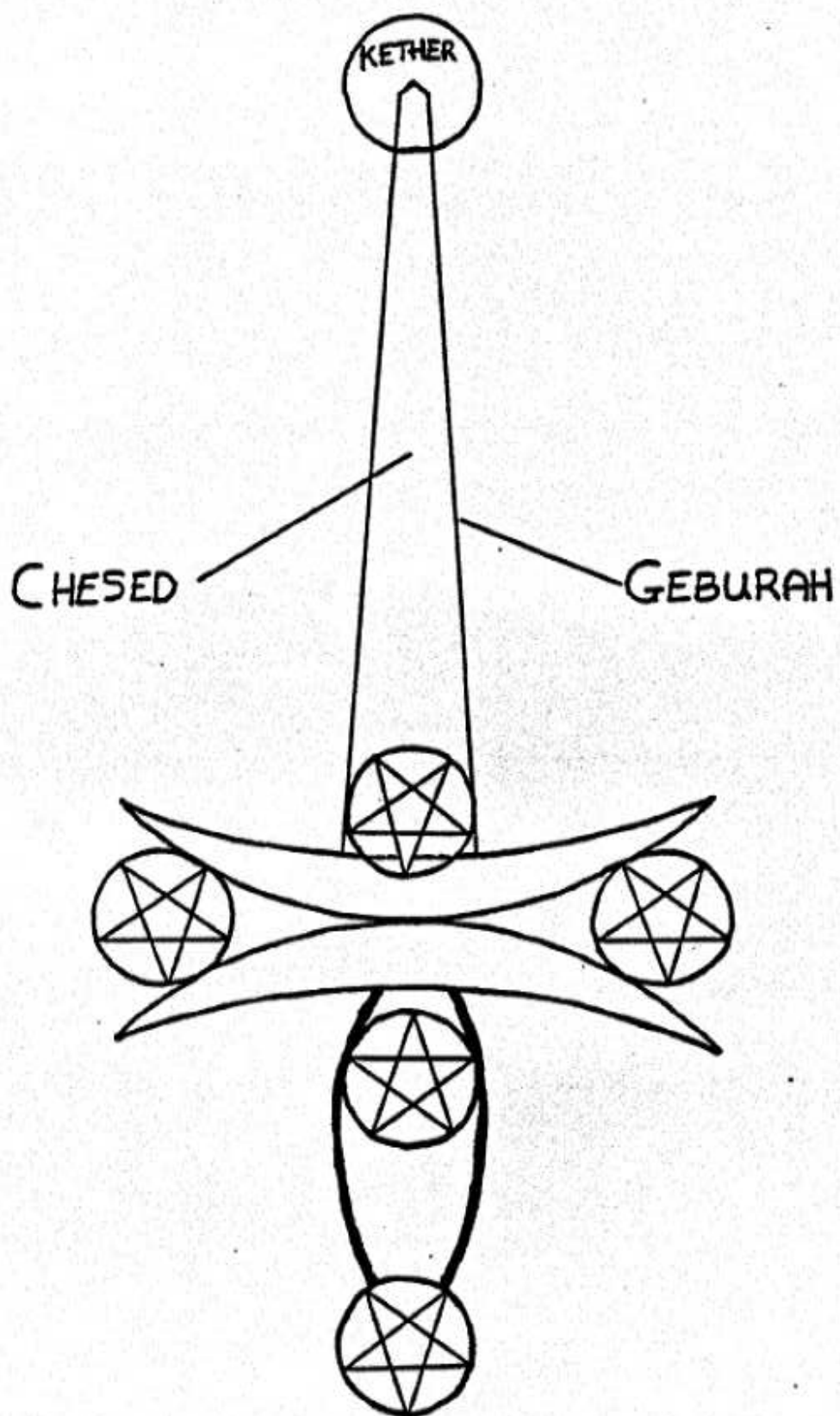
The key phrase for Leviath is 'meet to be exalted'. The inference is of two or more coming together so that such a gathering will be a key to exaltation of the higher forms of being. Again this leads directly to the ideas surrounding harmonious interaction/alignment of several layers of being, which provides for the most direct inflow of Divine Forces. From another viewpoint, the alignment of levels of consciousness is so that the flow of insight and pure intelligence is unblocked. Then there is the Hebrew word for 'meet' which is NPGSh, it has a value of 433 and thus accords with ZKVTh 'merit'.

The verse associated to this angel in Psalms is Ch.18 v.47: 'CHY- YHVH VBRVK(F) TZVRY VYRVM(F) ALVHY YSHaAY' which translates as 'Liveth Tetragrammaton and blessed by my Rock, and there shall arise the God of my salvation'. The central object of this verse is the rock, presenting the idea of the most concrete area of ones existence (Nepesch) or alternatively (as in internal structure) the temple altar, the universe in microcosm. Through the manifesting of the Divine presence, by ways of relating directly to it, one arouses 'the God of my salvation', i.e. the Higher Self. Finally, by collecting together the first and last letters in this verse - ChVTzVAY = 131 and YHKYMY = 105. Linked to these are TZMA 'to thirst (ordinary or spiritual)' and KPH 'bend, sway towards, in favour of'. From 131 + 105 comes 236, hence HRAL 'the Mountain of God'; by reduction is 236 = 11 - GCh 'erupt or burst forth'.

12. HIHAIAH

This Angel covers from 25 to 30 degrees Virgo and is influenced by the latter part of the Mercury decante. The basic meaning attributed to Hihaiah is that of guidance in developing the home environment, particularly in forms of nourishments. Most of the health food kicks of today are activated under his influence. Hiaiah also helps with artistic development through inspiration and the vitality to carry it through, as well as directing those who teach in depth analysis. All these however are done through subtle expression coming from the very deep layers of the psyche. On a more practical level Hihaiah is helpful in the practise of arts like gematria and other forms of numerical analysis as well as influencing the actions of others.

The Hebrew spelling of this angels name is HHAaYH and has a numerical value of 95. When analyzed it reveals $19 \times 5 = 95$ which in turn relates to other words of similar value such as ChVH 'to manifest, show' along with the power of the Geburah/Mars combination. Another word derived is $(9+5=14=YD$ 'hand', i.e. a means of giving or receiving, interaction. Other words of the same value are YPH 'beautiful, make thus', MNH 'distribute



constantly and MLKH 'queen', the latter is used as a reference to control ones surroundings, particularly in a localised context. It should be also noted that the letter Heh (window) appears three times and is considered, when placed in a triangle, as an access point for light. This is also supported, through Ayin 'eye' and having been coloured by knowledge and forms well assimilated is given out by Yod (hand) a letter which also expresses the idea of a seed.

The keyword of Hihaiah is 'refuge'. The Oxford Dictionary defines refuge as 'shelter from pursuit, danger or trouble', usually it is a solid and secure place in some way separate from its surrounding environment. With the style and pressure of life in this day and age ones home environment is often considered a refuge, a space for relaxing and unwinding. The concept of seeking refuge is very familiar to most of us though it is applied here as an escape from the external world so that one can contemplate ones own inner worth and development.

The Biblical verse attributed to Hihaiah is from Psalms Ch.10 verse 1. 'LMH YHVH ThAaMD BRChVQ ThAaLYK(F) LAaThVTh BTzRH' which translates as: 'Why, O Tetragrammaton, wilt thou stand afar, why wilt Thou hide Thyself at times of trouble?'. Interpreting this gives no clear ideas, from a psychological standpoint it suggests an egocentric view (retreating into the subconscious). Applying Notarikon to this verse yields LYThBTzHL, from this can be formed ThLY 'quiver' (for arrows), BTzHL 'to pass the night', and LB 'vibrate, move in and out, up and down etc.'. These combine to describe a means of guidance through an Astral Darkness, which is really access to the Divine if a consistent and balanced movement is used as the key. Note also that these words form a triad, the Trinity of Light. Having established an internal calm (synonymous with the merging of the Nephesh and Ruach) there is a linking with a clear level of knowledge deep within the self. It is this link within that feeds learning and teaching faculties from the light of the Ruach (RVCh - air, spirit, wind) which is also the mental sphere of the Kabbalistic soul.

LESSON 160

13. IEZALEL

This Angel covers 0 to 5 degrees Libra with the further association to the first half of the Luna decante. The basic meaning of Iezalel is one who gives instruction in the ways of negotiation and communicative skills in business and also in social fields as well. From him we also learn how to handle arts and crafts and forms of natural beauty as well as the drive that this angel issues us with a drive which gives us a tenacity and firmness coupled to our instinctive drives. The direct magical influence Iezalel governs is work involving the tarot and inter-actions along the astral pathways. In other words he is the guiding force and guardian to the tarot doorways on the astral plane.

The Hebrew spelling of Iezalel is YZLAL and has a numerical value of 78. This is also the number of cards in the tarot deck and indicates growth of an entire field of development. It relates to growth within the self and its positive effect. Breaking 78 down to 56 ($7 \times 8 = 56$) one can relate to both the Minor Arcana and the Court Cards. Using numerology again from 78 15 can be derived ($7+8$) and relates to GAVH 'pride, exaltation' and from $7 \times 8 = 56$ there is NAH 'beautiful'; $15 + 56 = 71$ which yields YNVH 'a dove' a symbol of peace and harmonious feelings. Going to the Gematria of 78 there is ChML 'soft, tender' which suggests a sympathetic approach. Other words can also be applied such as MLCh 'salt' which is symbolic to the qualities of earth, and NKCh 'well aligned, directness'. Also there is MLZA 'the influence from Kether' which relates to the whole of the person or someone in tune with his inner feelings. Lastly 78 ($7=8$) is expressed by Zain and Cheth, a sword and fence or something to cut down barriers with. All of these various meanings show varying aspects of this angels nature but still must be treated with a great deal of discretion when applying them.

The key phrase for Iezalel is 'rejoicing over all things' It implies an unrestricted state of mind, exalted thoughts manifesting through levels of consciousness outside the normal sphere of existence. This type of energy flow is ultimately of Divine origin and surfaces in the desire to relate positively to all things. Another idea that also could be considered involves celebration and joyous expression linked with recognition of the Macrocosm/ Microcosm and their relationship with existence as a whole. Overall this phrase indicates equal movement which is

relative to almost anything one wishes to apply it to.

The verse attributed to this angel is Psalms ch.98 verse 4: 'HRYAaV LYHVH KL-HARTz(F) PTzChV VRNNV VZMRV' which translates as 'Shout ye to Tetragrammaton, all the Earth, break ye forth, and shout for joy, and sing Psalms' This shows a very positive out-flow of Divine invocation, fed by an exalted mental state. If we consider the Divine spark within every human being this may be an attitude or approach for relating to others. By Notariqon we have the initial seven letters of HLKHPVV, which can be formed into HLK(F) 'to travel, walk, HP(F) 'light or subtle breath' and VV 'hook, nail'. The meaning from this is a sort of progressing activity in issuing expressions of a higher vibration, which pierces and fixes itself into place in the fabric of matter. The sum of these letters is 152, which leads to the elaborations of NTzYB 'residence, station' and HMVTzYA 'The Bringing-forth One'. The first two letters of this verse form the word HR 'mountain' giving the ideas of vast potential achievements.

14. MEBAAHEL

Mebahael covers from 5 to 10 degrees Libra and the latter part of the Luna decante. The basic meaning of this angel is one of providing for development of a formative and yet initiative approach. This is focussed through expansive areas of work and thought such as public relations, religious, cultural and educational undertakings, politics and the law. This angel provides a productive energy flow which assists in expanding a persons consciousness in a ritual setting, primarily for the purpose of establishing the setting for the Ruach and Nephesh to unite (This is of course the group Ruach and not ones personal one which comes under an entirely different category).

The Hebrew spelling of of Mebahael is MBHAL and has a value of 78, equating it with the 13th angels name (YZLAL =78). This shows the underlying Luna thread linking the two names together. It should also be noted that there are significant differences between these angels. Approaching the names analysis through Aiq Beker gives 4,2,5,1 and 3, otherwise 12345, illustrating expansion from an originating source, i.e. an idea or project developed from its source without disruptions. Looking at the Tree of Life, the number sequence only proceeds to the 5th Sephirah, excluding Tiphareth (and by analogy, individual involvement) as the main aim here is towards groups or larger.

The pattern formed by this numerical sequence on the Tree suggests a receptive centre generating two expressive or energising points, directed differently. Beginning at 4, Chesed, there is manifested creative force directed upwards to 2, Chokmah, an all

encompassing energy which activates and feeds the whole of it. The next number, 5, is Geburah and it impresses the form of balance by introducing polarity, while 1, Kether, unifies and enlightens giving. Number 3, Binah, shows the maternally structured unfolding. All of this results in a synthesised outflowing movement, functioning through the trinity.

Applying Notariqon to MBHAL produces such results as MLA 'to be full, fulfilled', BNCh 'build a house, altar, etc', HKL 'spacious, roomy', AZY 'to heat, makehot', and LMD 'to acustom to, be familiarised with'. When constructed in sentence format this reads: 'With a fullness of being, a house is structured, spacious, with room for many. Radiating from a central point, an enlightening heat will reflect from the walls and ceiling and in all ways will generate a familiarity which is fulfilling'.

Another word via Gematria is AaZA 'name of a giant' from which we can consider an aspect of the Macrocosmus, larger than life - as in a self perpetuating structure such as religion or a political party. A contemporary meaning of AaZA is 'lend aid, help', indicating a charitable factor in all such levels of society.

The key phrase for this angel is 'Guardian and Preserver', indicating clearly the group as a unified force, with its strong maternal and paternal function. Considering these as archetypes of Binah and Chokmah, their united form is within Kether, which is an independent point of origin as well as being the Malkuth of a higher Tree. These are in fact functions of a guardian and preserver when applied to a mundane level, literally caretakers of the existing format so that growth can continue unhindered.

The verse linked to Mebahael is Psalms Ch 9 verse 10: 'AHA YHVH MShGB LDK(F) MShGB LAaThVTh BTzRH' or 'And Tetragrammaton shall be a high place for the oppressed, a high place for seasons in distress'. This conveys the idea of refuge (see Sitiel) but in the context of somewhere to ascend to i.e. progressive action. 'Seasons in distress' refers to a particular part of a cycle or phase that proves troublesome, by placing oneself in a structure according to universal design, the whole of it is elevated to a harmonious state.

Looking at the first word of the verse, AHA, apart from its meaning it is also a name of God associated to Venus, thus emotional harmony (polarising and stabilising with Mercury - intellect and stability) and good relations with others; furthermore it is the Notariqon of Adonai Ha Aretz, God-Name of Malkuth.

15 HARAYEL

This Angel covers from 10 to 15 degrees Libra with an accompanying association of the first half of the Saturn decante. Harayel gives instruction in the ways of scientific thought enlivened by intuition with a good balance of initiative, drive and a firm base to work from. He is especially good in working through groups or other interpersonal situations as well as large scale humanitarian projects, also skill is gained in writing and public speaking with a creative flair covering all of the above.

The Hebrew spelling of the angels name is HRYAL and has a value of 246. This shows the beginning of the positive numerical sequence of even numbers, 2-4-6, intimating the expansiveness of Mebahaël, only in a more specific and yet incomplete way. The latter is in the sense of requiring a polarity to balance in what is being worked with. An example of this is a scientist requiring objects for analysis or the speaker needing an audience. This conveys the idea of creating what is most advantageous in a situation where equal amounts of give and take are the most productive.

Gematria applied to 246 yields MRAH 'mirror, vision' which relates to insight through reflected images. Another is MVR 'myrrh' a plant/perfume which can be associated to the 3rd and 23rd Paths. Some concepts can be formed from these, such as the maternal archetype (of Binah) and its movement on the waters of life (the 23rd path relates to the Hanged Man suggesting sacrifice and redemption through it), the critical intellect, and the disciplined strength expressed through the mental faculties. The movement upon the waters of life refers to activating and primarily sustaining an enthused reaction and involvement amongst those around one.

Proceeding to the key word which is 'aid', a simple expression of compassionate movement to or from another. This word well describes the background to what is learned from Harayel, i.e. benefitting from what others benefit from- reciprocal interaction. The Hebrew word for aid is AaZR (27) which equates it with ZRAa 'sow, propagate; seed' and RAaVA 'appreciation, benevolence', these relate to the growth factor and the positive energies that surround it.

Examining AaZR through the Temurah of the 23rd path, in this instance the 13th table, provides TTZh; as there are no words to be found with these particular letters, their value and letter meanings will be looked at. SVCh 'giving up, presenting' and TzDY 'trade, a fish hook' also TzVCh 'cry out, shout' which suggests an energetic communication. The letter meanings are serpent, fish hook and window suggests a serpent of knowledge (caduceus) is

caught and taken to be released through an opening of light in the world.

Harayel has verse 22 of Psalms, Ch.94 attributed to it, which is 'YHY YHVH LY LMSHGB VALHY LTzVR MChSY' which translates as 'And Tetragrammaton is become unto me a refuge, and my God is the Aid of my Hope'. A breakdown of the first letters YYLLVLM provides such root words as LY 'tendency towards', Lvy 'addition, supplement' and LM 'mutual bond, universalization'. This provides an underlying idea of providing or exposing ways for many to associate as one constructive progressive force.

16. HOQAMIAH

This angel covers from 15 to 20 degrees Libra with the second half of the Saturn decante associated to it. The basic meaning derived from this shows that Hoqamiah teaches one to work with advanced ideas or ideas that could be considered ahead of their time. Hoqamiah takes us into new areas of creative expression via artistic means through the creating of new art forms and styles, as well as modes of decisive action in relation to business and financial areas. This brings out in us a competitive approach stemming from a solid base to work from.

The Hebrew spelling of Hoqamiah is HQMYH and has a value of 160. This number is divisible by ten others - 2,4,5,8,10,16,20,32,40 and 80 which suggests easy access by varied means. By Gematria there is SLAA 'a rock, stone' hence a strong sure foundation. Other words of the same value are YPAa 'shine forth brightly, irradiate' which is the unrestricted outflow of energy and form, indicated by KPS 'fasten together' which shows construction and responsibility in movement. Also there is NPL 'precious stone, emerald' which adds the idea of quality and value.

Theosophic reduction extracts 7 from 160 which gives AV 'desire' fuel for determination and DBA 'riches, power' the result of intense application to a cause for the self. This shows a line of action for gain in a major direction.

The key phrase for Hoqamiah is 'Raise up, praying day and night' from which a central theme of exaltation becomes apparent. From this two directions become noticable, one prepares the individual to ascend while the second actually elevates one. All of this describes the idea of movement in recognising the Divine Force and gaining a reciprocal response - in a sense meeting half way. 'Day and night' indicates consistency and dedication, a stable balance of light and dark.

The Biblical verse associated here is Psalms, Ch. 88 verse 2, which is 'YHVH ALHY YShVAaThY YVM(F) - TzAaQThY BL' - LH NNDK(F)' or 'O Tetragrammaton, God of my salvation, in the day I have cried, and in the night before Thee'. Looking at various words in this verse, the Hebrew word for salvation is YShVAaH =391 which equates with RVM MAaLH 'the inscrutable height (Kether)' which shows the directions of mans highest aims, thoughts and hopes. For 'cried' there is TzVCh =104, linking it with SVLCh 'giving up, remitting' i.e. surrendering of self to the Higher or Greater Cause. 'Day' is YVM(F) =616 (36 without the final), with night being LYLH =73. From these come the words NAH 'beautiful' and HML 'falling rain or tears' plus MLH 'fill or be filled'. The action is decisive and borne along by a motivation strong enough to see beauty through the dark and mingle with the divine waters.

17. LAUIAH

The 17th angel rules from 20 to 25 degrees Libra, along with the first half of the Jupiter decante. The basic meaning derived from this shows that Lauiah provides good fortune in the development and use of the intellect and literary abilities along with giving one an insight into psychology. He also helps with home centered business partnerships for in this instance the home becomes an excellent sphere for creative expression.

The name LAVYH has a numerical value of 52, which reveals an association in meaning to the 11th angel Leviah (LAVYH). Since their spelling is the same there is a lot of similarity in meaning between them yet there are primary distinctions of name pronunciation and accompanying key biblical phrases. Looking at Lauiah through Gematria, there is NB 'germinate, create growth in' which shows the movement of the intellect bringing about definite forms of action like Yetzirah impregnating Assiah. Other further associations are KLB 'bring together or very close' which describes the introverted aspect of home with an intensity of functioning energy generated by it. Also from KLB comes the idea of uniting or a co-association, as well as a position for indepth perceptions and understanding. Another relevant word is BKL 'from all, among all' indicating an active flow of participation providing fuel in the form of ideas, finances, work etc.

LAVYH through the 11th Temurah table of AKBY (re Jupiter and ideas of freeing up, progressiveness and constructive directions) yields TKSBAa =161, from which comes the words KBS 'wash, clean and cleanse' and AaT 'moving swiftly in an activity' which expresses the overall idea of lively actions unclogging an area with swift airy movement. A good example of this is in the literary field when a work of quality emerges and injects new

life into an overburdened market of mundane novels, which allows sales to flow well. Two other words are TBAa 'nature' and KS 'throne' thus designs of the truest and of the most fundamental kind are placed in a position of power and influence, resulting in the elevating of man towards the macrocosmic state of being.

Lauiah has a keyword of 'wonderful' which is an extremely positive expression in any context. The Oxford dictionary defines wonderful as a remarkable, marvellous, exceeding what was expected, which suggests something beyond full comprehension and certainly outside the ordinary. A Hebrew word for wonderful is NPLA = 161 which has the same numeration as QL YHVH 'the congregation of the Eternal' and ADM AaLAH 'the primordial or exalted man'. These directly infer the Macroprosopus and Microprosopus, with the latter responding to the assembled structure of the former and all that can be perceived in its manifested state.

The verse attributed here is the 1st of Psalms ch. 8: 'YHVH ADNYNV MH - ADYR SHMK(F) BKL - HARTz(F)' which translated is 'O Tetragrammaton, our Lord, how excellent is Thy Name in all the Earth'. The initial letters in this verse are YAMASHBH, from which can be derived the words YA 'potential', SHMA 'the name' and BH 'complete or airy vacuum'. One interpretation of this is of the utterance of the Name which in the beginning formed existence out of nothingness, another use of the name (identified with the Divine) is to realise the potential for growth towards that level of vibration (of the highest) which is beyond refinement. The value of these seven letters is 359 which leads to the general meaning of SHTYM(F) 'the sacred wind'. Finally there are the two words which begin and end the sentence, the first is of Kether and the second is of Malkuth which indicates an illuminating movement of light throughout the sphere of existence, as well as involvement of the most sublime and the most obvious.

18. KELIEL

This angel covers the last part of Libra and rules it from 25 to 30 degrees, with the latter half of the Jupiter decante attributed to it. Considering these dignifications, the basic meaning derived is that Keliel assists in expanding selfconfidence, which functions most productively through the performing arts and other forms of direct communication. He also it helps with diplomacy in both home and work areas to such an extent that a career could be built around this area with a subtle ability to generate enthusiasm and harmony in others.

The Hebrew spelling of this angels name is KLYAL and has a value of 91. This is the same numeration of YHVH when combined with its representative key ADNY, indicating a parallel between

the unleashed flow of Tetragrammatons presence and expansion of ones ability to function. Supporting this is SLA 'comparable', which brings forward, as well as the idea of an affinity with the concept of relativity, in its broadest sense. Other words include MNA 'to number, calculate' which relates to one working out carefully a course of action, this is balanced and well complemented by TzA 'coming or going forth' which signifies an unobstructed and harmonious flow of movement.

The key phrase related to Keliel is actually two sentences bound together. 'Worthy to be invoked. Just to me'. The ideas contained in each of these are much the same and are centered around judgement of value or worth. There is an indication of stepping forward into a certain position, opening up to standing before external or higher forces and their reaction. The essential theme here is of advancing beyond the internal sphere of growth (without actually discarding it) and towards exaltation into the body of the Macroprosopus, where growth can continue on a higher arc - if the being has progressed far enough of their own accord.

The Biblical Psalms associated to, the angel is from Psalms Ch.35 verse 24; 'ShPTNY KTzDQK(F) YHVH ALHY VAL- - YShMChV- - LY' which translates as 'Judge me according to Thy Righteousness, O Tetragrammaton, my God, and let them rejoice over me'. The wording backs up what meaning has been attributed to the key phrase, emphasising a movement begun by the self, but extending well beyond, to where ones place within the universal sphere is the determining factor. This could be seen Kabbalistically as the Sephiroth of Geburah and Chesed providing the way for the Tiphareth level to progress, but only thought the conditions of those two spheres.

Looking at the Notarikon aspect of the above Biblical verse, we have ShKYAVYL =377, linking with ShBAaH 'seven' which suggests the seven stages of the alchemical process. One set of words from this are: LShLK 'room for open discourse', AY 'desire' and YV 'that which is luminous'. An interpretation of these is: 'I aspire to openly speak and convey myself sensibly unto these luminous manifestations of the Divine.'

~~~~~

## LESSON 161

## 19. LIVOIAH

This angels covers from 0 to 5 degrees Scorpio and is associated to the first part of the Mars decante. As this planet is a co-ruler of Scorpio, active energy is a significant factor in every idea relevant to Livoiahs function. The basic meaning attributed to Livoiah is that of providing motivation and zeal to take on great tasks, especially and practically applying a philosophy or belief structure; intense will power is gained to reform and transform, with dedication to a genuine cause. The underlying benefits of this type of energy are the ability to be able to develop insight, and the ability to engender enthusiasm in others.

The Hebrew spelling of this angel is LUVYH =57 which links with AVKL 'consuming' and BYTVL 'a breaking down', the beginnings of transmutation which goes to BNH 'build'. There are also ANV 'we' and MZBCh 'altar', i.e. the concentration of forces through the strength of a group, and NGD 'stand strongly before others' which indicates the idea of representing or being the focal outlet of that groups power. Two more words equating with 57 are MTCh 'the range of a bow' and NBH 'to become a prophet, foretell' which shows the significance of identifying with future developments, looking to where change is going and how to best implement goals.

If the number 57 is closely studied, such as through  $19 \times 3 = 57$ , 3 is very significant in directly describing this angels function, on a very deep level. It is the Supernal Triad which in turn relates to the unmanifested realm ready to unfold as pure energy and form. We have these coming from or directed at the source of a cause or goal, the directness of the action providing for the more stronger force. A central idea that can be formed from this is unadulterated interaction. To indicate the innermost factor of any manifestation as a key in what this angel provides, one can use 57 broken down to  $5 \times 7 = 35$ , the value of AGLA, a name of God.

The key phrase for Livoiah is 'hastening to hear' which suggests an inspired or strongly motivated action for the sake of some form of enlightenment. Further to this the idea of moving in a lively manner would also describe it as well. One translation of the phrase is HChYSh AL SHMAa, note the carefully placed AL which is also a name of God. The application of Notariqon here

provides HASH, by reversing it (i.e. the effect, as a reflection of the cause) there is SHAH 'to be confounded' which has a value of 306, this links its meaning with DBSh 'adhere together' and QVR 'spiders web'. The latter word shows a joined synthesised form designed to achieve its end through the movement of its prey (goal). This is further clarified by another meaning of DBSh which is honey.

The Biblical quotation associated here is from Psalms Ch. 40 verse 2: 'QVH QVYTH YHVH VYT ALY VYShMAa ShVATHY' which translates as 'Expecting, I expected Tetragrammaton, and He inclined unto me, and heard my cry'. The outer meaning of this verse explains the angels key phrase from a macrocosmic viewpoint, though, going deeper there is the subjectivity of the verses that can also be considered. It is a very expansive approach, with the initial word QVH 'expecting' indicating a means of access unto the more subtler realms. Empathy is another significant idea that can be looked at, QVH =111 =3 which connects with ideas of pure energy and form expressed in the angels name. The number 111 can be associated to PLA 'extraordinary, beyond ones expectations/experience' and (as a root word) QVH 'stretch out, tend.'

## 20. PHEHELIAH

This angel covers from 5 to 10 degrees Scorpio, having the second half of the Mars decante associated to it, which shows a boost of active energy similar to that attributed to Livoiah. The basic meaning derived from these factors is that of Pheheliah assisting development of a capacity, for decisive, energetic and organised action, with resourcefulness and a disciplined approach well suited to achieving and maintaining positions of prominent authority. There is scientific orientation accompanying this, along with innovative thinking and an objective viewpoint.

The Hebrew spelling of Pheheliah is PHLYH which has a value of 130. Other words of the same value are SML 'image or idol' and NKS 'riches (with a countable value)', KNS 'gather, pile together' and KPL 'double, repeat' emphasising an active undertaking towards achievement and gain. The word AaMVDY 'pillars' indicates stability and objectivity through a good balance between extremes: when halved 130 gives us 65 and HYKL 'palace' which shows a being progressing to a more exalted sphere of consciousness. Accompanying that is KMH 'warm, friendly heat' as a positive influence tempering the position achieved or course of action undertaken. By Theosophical reduction,  $130 = 4$ , which links it to Daleth 'door' and the planet Venus. Multiplying  $130 \times 4 = 520$  and KShR 'straight, rightly directed' with AaNTTh 'good time for' which in terms of the multiplication or expansion infers a good rapport with timing future undertakings'.

The key phrase attributed here is 'help from above' which shows a clear interaction of the Higher aspects of ones natures as a compassionate, beneficial force. Translating this phrase into Hebrew one has AaZR MATHAaL, which has a total numerical value of 818 and equates with YChP 'feet worn and smooth through walking', as well as that there is  $8 \times 1 \times 8 = 64$  and NTH 'extend or verge in a particular direction'. This shows a long journey reaching a point where further progress can only be through interacting or communicating with the Divine.

There are in fact two verses attributed to Pheheliah, which shows two phases of meaning. One is drawn from the concept of the Microcosm and the Macrocosm relating consciously while the other shows an contention with negative forms. The first verse is from Psalms Ch.120 vs.1: 'AL - YHVH BTzRTH LY QRATHY VYAaNNY' which means 'I call on the lord in my distress, and he answers me'. The second verse is from the same chapter vs. 2.: 'YHVH HTzYLH NPSHY MSHPT - SHQR MLShVN(F) RMYH' which translated is 'Save me O Lord from lying lips and from deceitful tongues'. Both these verses contain 6 words each, suggesting movement orientated to the Tiphareth centre and identifying Kether with the sphere of the zodiac, the 12 divisions equate with HVA, a title of Kether. Finally to combine the first letters of each verse yields AY, expressing ideas of power accompanied by manifestation and specific centres of activity.

## 21. NALAKHEL

This angel covers from 10 to 15 degrees Scorpio and is also associated to the first half of the Sol decante. From this a basic meaning of Nalakhel emerges which shows that he increases the strength of the imaginative and intuitive faculties. Also he enforces creative and artistic talents and helps develop them towards dynamic expression with large and diversified projects. NaLakhel reinforces growth with intense motivation, particularly in handling demanding and aggressive work-career positions.

The Hebrew spelling of Nalakhel is NLKAL which has a value of 131. Since this is only one more in value than the previous angel, Pheheliah, there is a distinct parity of meaning except for one central concept. Looking first at the Gematria associations there is MKVSH 'title of Kether' indicating an almost endless potential depth to the attributions here. MTzA 'to find' and TZMA 'to thirst' make clear the presence of intent and a dominant goal. The word AaNvH 'humility' in this context presents the facet of resolving any ego or personality imbalances, allowing a clear flow of energy and/or subtleties involved in occult work. From  $1+3+1=5$  we find that this is the



number of Mars and the Pentagram, emphasising force manifesting as a background to Nalakhels area of development.

Analysing Naklakhel from its individual letters we have:

|      |         |      |    |         |
|------|---------|------|----|---------|
| N    | L       | K    | A  | L       |
| Fish | Ox Goad | Palm | Ox | Ox Goad |

which shows psychic activity in a balanced format and kept well in control with a great deal of energy being used constructively in preparing new growth. The key phrase for this angel is 'Thou alone'. Basically this emphasises an individual or exclusive context, focussing on with disregard to all else around or alternatively with the self being similarly acknowledged. In Hebrew this phrase is ATHe 'Thou' (also a name of God -406) LBD 'alone'. By vertical placement of these two words (ATHe over LBD) we have a pairing of AL ThB and HD which yields the root meanings of God (intervening), return/answer, and echo (spiritual emanation). This brings out the factor of a one to one recognition of the Divine leading to the self being a vehicle, a manifesting point for Higher Forces.

The biblical verse attributed to Nalakhel is from Psalms ch.31, Vs.15, which reads: 'YANY AaLYK(F) BTChTHY YHVH AMRTHY ALHY ATHe' which translates as 'And in Thee have I confided, O Tetragrammaton, I have said Thou art my God'. The English translation of this complements the interpretation of the key phrase, tying this in with the basic meaning of this angel indicates an individual focussing accurately on the Divine, being on the correct path for their particular type of development and being guided by ones Higher Self.

Looking at the initial letters of each word in the above verse brings us YAaBYAAA which has a numerical value of 75 and relates to MNH 'distribute consistently', YPH 'make beautiful' and PChZ 'overflow'. The apparent contradiction between MNH and PChZ is reconciled in the idea of the latter providing the former while the former tempers the latter.

## 22. YEIAEL

This angel rules from 15 to 20 degrees Scorpio and has the last part of the Sol decante attributed to it. From this it can be determined that part of this angels meaning is to help build up a healthy business sense, with strength and confidence as its building blocks. It also relates to the faculties of perseverance along with a sharp mind and good speech flow. In the magical sphere this angel assists with perception of hidden forces, particularly in ritual where it is necessary to have full control.

The Hebrew spelling of Yeiael is YYYAL and has a numerical value of 61 (which is the same as the 65th angel Damabaiiah). The first notable characteristic of this name is the triad of three Yods which suggest strength and stability of the trinity manifested through applied effort. Consider Yod = hand = 10 = Malkuth along with YVD = 20 = ChZH 'settled, fixed into place', also TATA 'deep hole, or the creating of one'. Other words with a value of 61 are ANY 'I, myself' which emphasises the centre of being as the point of orientation for areas of growth; NBT 'focus on' which describes the factor of indepth perception, while NVH 'of being settled in residence' further stresses the value of a solid base. Also there is BNT 'create a knot or binding' which alludes to business ideals (in the context of this trinity) which are finalised.

The key phrase of Yeiael is 'Thy Right Hand' which carries on the association to Yod, on the right side of the body and the positive pillar of the Tree of Life. The right hand also expresses power and more particularly how it is used, which shows force in action. A Hebrew translation of 'Thy Right Hand' is YMVN(F) which has a numerical value of 760, this relates to AaTzM(F) 'strength/solidity', also SRK(F) 'presidents over other governors' which describes a position ruling over stable authority.

Translating YMYN(F) through the ATBCh table (this relates to ideas of consistent interaction etc.) of Temurah produces ZDZG which when broken down to its root meanings gives ZD 'swell' and ZG 'join together'. From this it can be considered that there are many underlying facets to the concept of expansion through the uniting of forces and making ones way by developing the potential in what is readily available. Finally the value of ZDZG is 21, the mystical number of Tiphareth.

The Biblical verse is from Psalms Ch.12, Vs.5: 'YHVH ShMRK(F) YHVH TzLK(F) AaY YD YMYNK(F)' which translates as 'Tetragrammaton Keepeth Thee, Tetragrammaton is thy Shadow upon thy right hand'. Consider that shadow is often a term for the spirit or soul, which here points to the source of power used when functioning actively and in the 'right light'.

The composite of the seven initial letters in the above verse is YShYTzAaYY, dominated by the four Yods - two hands each for the twice present Tetragrammaton. The sum of the four Yods is 40 and relates to YD YHVH 'the hand of the Eternal' and ChLB 'milk'. The remaining three letters total 460, the value of QDSh LYHVH 'holy unto Tetragrammaton', while the seven letters together equal 500 (the final value of Kaph) plus ShR 'chief, ruler'. The word here for shadow is TzLK(F) which has a value of 620, the same as Kether. Through the 10th Temurah table of AYBT it becomes

ShZCh, which according to letter meanings can be interpreted as 'triad of fire which pierces any external barrier'. This fire may be either the presence of the regenerative flame or the spark of initiation. ShZCh =315 which links in the idea of YHSh 'existence, being, reality', so the shadow has a very definite presence to it.

### 23. MALAHIEL

This, the twenty third angel of the sequence, rules from 20 to 23 degrees Scorpio, which includes the first half of the Venus decante. The astrological association shows that this angel provides growth for the personality in building the home environment. Businesses such as farming and other areas where the home is the central base of ones resources also come under the direction of this angel, as well as the subtle auric energies needed for occult work which are drawn from ones underlying level of consciousness.

The Hebrew spelling of Malahiel is MLHAL, with a numerical value of 106, which associates its meaning to the 45th angel Saelaiah. Looking at the gematria of 106, there is DBQ-'attained' (as a rootword its meaning is 'become or remain close to'), AaVL-'yoke, burden', also 'young', suggesting a responsibility taken on from which one gains a full scope of potential', OV-'measuring in line (such as in surveying), and LVAA-'mouth' (of an animal or volcano) gives an indication of attending to livestock, or seen from another perspective, a point of access for energies derived from a vast source- the unconscious.

looking into the background of Malahiel's meaning, 106 divided by 2= 53, which lead to the 9th angel of the Schem-hamphoresch, Hazeyael. Its meaning can be taken and regarded as the step before that signified by Malahiel; though still being an entirety in itself. So we have the values of technical and organisational skills being put to use, with the intuitive sense expanded out to an encompassing role. Note also that both these angels are of the first half of the Venus decante. Looking toward what the angels teaching leads on to, 106 X 2= 212, the value of ZHR-'have an overall brightness (such as sunlight)', and ChDR-'encompass by surrounding'.

The key phrase is 'turning away evil', its ordinary meaning being clear enough as a reference to maintaining a pure being. The phrase in Hebrew reads 'HTH HLAH RAa', with a total value of 330, this links with ShL- 'to loosen, release or strip off', also MTzR- 'boundary, terminus, crosspath'; their combined meaning indicates a clear reference to a new level of being/growth/. The initial letters are HHR, from which can be derived the word HRH-

'rise in height, to conceive'. The former infers the exaltation of being which accompanies work against evil; the latter relates to the new growth arising from such processes.

The verse attributed to Malahel is the 8th of Psalms, Ch 121: 'YHVH YShMR-TzATHK(F) VBYAK(F) MAaThH VAaD-AaVLM(F)', and reads: 'Tetragrammaton will keep thy going out and thy coming in from now and until Ever'. The meaning of this is centered around the presence of YHVH as a guardian, in the contexts of being within or away from the safety of the home environment, and in or outside of manifested existence.

Analysing the verse numerically, by taking the value of each word and using Theosophic multiplication we have 26, 550, 991, 519, 515, 80, 76, converting to 12, 25, 81, 45, 25, 0, 42. Each of these can be examined, i.e. 42=KBVDY-'my glory'. Looking at the sum of the first row of figures- 3378, by multiplication it equals 504 and DRS- 'seek'; by reduction it equals 21 and AHYH-'being, existence; the name of God attributed to Kether. The second row comes to 230, the value of NPQ-'bring forth/into action' and PNQ-'nurture', 2x3=6-GBA-'to gather, collect', and HA-'behold'. These word meanings in the above sequence relate well to the basic meaning of Malahel and describe the essence of this angels function.

The magical aspect of Malahel's nature is shown in the art of projecting and receiving images, though more in connection with solo work than with group efforts.

#### 24 HAHAUIAH

This angel covers from 25 to 30 degrees Scorpio, with the latter half of the Venus decante accompanying. Hence the basic meaning attributed to Hahauiah is that of teaching a practical and resourceful approach, helpful to indepth studies and especially valuable for work as a researcher or analyst. The potential for healing by manipulation of energies is unfolded which in turn relates to other areas of contact with people. This allows for the effective communicating of aims and ideals, support well gained both on an individual and an en masse level.

The Hebrew spelling of Hahauiah is HHVH, giving it a value of 31, which associates it by numeration to the 68th angel Chabeviah. Here again is a triad of the same letters in the angels name, Heh (window), as the Mother letter of Tetragrammaton, indicating understanding (Binah) as the means by which the Light reaches us. As the daughter, it signifies access gained in a well earthed approach. This name contains all the letters of Tetragrammaton plus Heh, in such an order (HVYH) it shows the



material and feminine encompassing the paternal/male, and so expressing the need to work through ones opposite (i.e. anima/animus) in achieving goals.

By gematria, 31 yields Al'God of Chesed and of Kether of Briah', KVH-'burn, scorch (spiritual fire)' i.e. the potential intensity of energy/light availing.

The key phrase belonging to Hahauiah is of dual form: 'Goodness in Himself. trust in Mercy'. The first half of this translates as 'TVB BAaTzMV', with a combined value of  $17 + 208 = 225$ . From this sequence of numbers comes ZY-'bright splendid, as an intensity', AZR-'to surround, encompass', and KRH-'To cut or dig, penetrate'. The second half brings to mind the Sephirah of Chesed as an emanation of the Divine flow; also it realises the concept of duality. So overall we have a positive manifestation of Divine forces, progressing through the interaction of internal and external realities.

To Hahauiah is attributed to Psalms, Ch. 147, Vs. 11: 'RVTzH YHVH ATH-YRAYV ATH-HMYHLM(F) LChSDV'. 'From Tetragrammaton is a blessing upon those that fear Him, and upon those who trust in His mercy'. Firstly this refers to two approaches of fear and trust in mercy, which accord with Geburah and Chesed, here they are being referred to on an equal footing, which shows one clear mode of action in the relationship between the Macrocosm and the Microcosm. There are parallels to the first word RVTzH-301, in MNVRH -'a candlestick' and ASH-'fire'; while the last word of this verse, LChSDV-108, equates with QCh-'receive, accept'. To interrelate diverse associations we can take the centre word, YRAYV-227, and derive KZR-'break through with force' which relates to access gained, or an opening for a linkup to be established with oneself playing a very active role. Also there is KRZ-'cryout, proclaim', indicating (as an outcome) knowledge revealed to all.

The magical association to Hahauiah is that he assists with invocations and the use of Isis-type energies.

~~~~~

LESSON 162

25. NETHHIAH

This angel rules from 0-5 degrees Sagittarius, the initial stage of this sign; its decante is under the influence of the first half of Mercury. This shows the basic meaning of this angel is in providing great benefits in the area of higher knowledge and philosophy, a boost in ones sense of ambition which leads to much flexibility in movement - as in travel and new spheres of work, with all this allowing for a wide range and depth of learning. To aid stability in these areas of growth there is also the baseline of a practical approach which would integrate well with business or professional aims.

Turning to gematria we find that the Hebrew spelling of this angels name is NTHHYH and has a value of 470, equating it directly with AaTh-'of a proper/advantageous time', i.e. good timing leading to opportunities for growth of projects and or self growth; QRQAa-'surface of planks or stones joined together', hence the assembly of many parts to create a whole, whether it be ideas for a philosophy, or a range of experiences to build up a picture of what the Macrocosm represents. Other related values are ShQAa-'sink into', describing a tool of learning in having a depth of association with what one has contact with. There is $4 \times 7 = 28 = KCh$ -'healthy, vigorous, firm' which alludes to the state of being integral to growth through this angels influence.

The key phrase attributed to Nethhiah is 'Wide in extent, the Enlarger, Wonderful'. This is multiple in content in order to convey a multidimensional image of the Macrocosms vast extent. Consider the wording, a sequence of 3-2-1 which alludes to the highest progression steps, as well as to the supernal triad of Binah, Chokmah and Kether. Looking at the word 'wide' in this phrase, it converts to RChB and that to 210. This is an important clue to the significance of its meaning for 2-1-0 relates to the area of the Limitless Light, Ain Soph Aur. Equating with 210 are HRH-'swell, rise in height', AaMQ-'deepness, profundity', ChRB-'to conjoin', and QYQ-'empty vessel, place void of matter'.

The biblical verse associated to this angel is Psalms, Ch.9, Vse 2. 'AVRH YHVH BKL-LBY ASPRH KL-NPLAVTHYK(F)'. This translates as: 'I will give thanks unto Tetragrammaton with all my heart, I will tell of all thy wondrous works'. This paean of devotion and exaltation expresses appreciation of a very broad spectrum of existence, which relates directly back to the flexibility in movement and depth of learning, described in this angels basic

meaning.

Applying notarikon to the above verse we have AYBLAKN, from which can be formed the words AY-'where one is', BL-'to mix, mingle', and AKN(F)-'truly, well'. Their combined value (excluding finals) is 114, which connects with AAMD-'remain or be sustained in a state (either resting or moving)', and LPD-'shine-as with flame or the like'. Including N with the value of a final instead of 50 yields 764, and the word SDN(F)-'let loose, loosen-as with garments', suggesting the Outer and Inner Robes of Glory.

The magical application of this angel is in matters of astrology for magical works, most particularly in correct and accurate use of its electional form.

26. HEEIAH

This angel rules from 5 to 10 degrees Sagittarius, along with the second half of the Mercury decante. From this it is evident that Heeiah's meaning is in aiding potential growth. This applies equally to both the immediate future and the long term. Also there appears to be contacts with political, religious, cultural and social structures with the view of unification through strong leadership.

The Hebrew spelling of this angel is HAAYH and has a numerical value of 22. Other words of similar value are ChZVA-'a magical vision', TVBH-'good' and TChH-'to propel, drive forward'. The two latter meanings relate the underlying drive as a benefit to all. Considering the symbolism of the tarot trumps, which relates to 22, it is found that it ideally expresses the concept of contact and growth on all levels of society. This shows that the individual parts are perceived as individual units as well as seeing the thing from the whole perspective, using a sense of identification to change progressively. Theosophic addition expands 22 to 253, the value of NGR-'be spread out'. Furthermore $2+2=4$ and describes the square rendered into the three dimensional concepts of the cube- of the universe, the altar for the Magician.

The key phrase of Heeiah is 'Hearer in Secret', alluding to the positioning of the individual, working at higher communications- even through a language otherwise unknown. The Hebrew spelling of the phrase is 'ShVMAa(416) BSVD(72)' which leads to HRHVR-'thought, meditation' and AaB- Atziluth's 'secret nature'- 'thickness and cloud' which relates to the prophetic or visionary state of being. Also the number 72 equates with the word Chesed and the total number of the Schemhamphoresch Angels. The verse attributed to this angel is from Psalms, Ch 119, Vs.

145. 'QATHY BKL-LB AaNNY YHVH CHQYK(F) ATzDH ' or 'I have called with all my heart, answer me Tetragrammaton; I will preserve Thy Statutes'. The 'heart' refers to Tiphareth, the essence of the self, the point which through contact is built up with the Divine. 'Thy Statutes' is the universal structure, expressed in terms of any kind of Microcosmic form.

The numerical value of the ChVQ (Statutes) is 114, as is also MDAA-'science'. 114 reduces to 6, the number of Tiphareth, applying the 6th table of temurah(AVBH) to ChVQ yields GAL which means 'deliver' while GLA means 'discover/reveal'. Taking the first word of the above verse and expanding it through notarikon provides us with QYSM(F), AMN(F), ThAaVRH, YVPY. This translates as 'Practise magic, foster (or nurture), awakening, beauty'. Whether these names are studied individually or as a sentence they are all directly applicable to the aims unfolded through Heeiah.

The magical aspect of Heeiah is one that helps with the transmission of energy from one area to another or one state to another, the ceremony of the Equinox being an example of this.

27. IRTHEL

This angel rules from 10 to 15 degrees Sagittarius with the first half of the Luna decante. From this a basic meaning can be derived which attributes this angel's powers to developing an active and well tuned approach in conveying beliefs to others, especially those of a deeper significance -i.e. through magical and mystical channels. This is backed up by a growth in one's ability to apply these beliefs on a day to day level, as well as understanding the reality behind them as well. Irthel also influences art and music, especially in identifying with history and anticipating future trends.

The Hebrew spelling of this angel's name is YRThAL, with a value of 641. This connects with ALYM(F)-'strong' and 'Gods'; by multiplication there is 24 which relates to words such as 'KD-'propel forth'; by reduction one obtains the number 11 and AVD-'volcanic fire: the special 'fire' or 'light' of magic'. 11 is also significant in that it is half the value of the 26th angel's name, Heeiah, which indicates their similarity in the communication of knowledge and wisdom. Where Heeiah provides for the dual function of receiving and applying that knowledge, Irthel aids the approach of functioning within the sphere of knowledge.

The key word/phrase of this angel is 'deliverer' which convey's ideas of redemption and one who brings things forth.

Turning to the Hebrew spelling of this word, which is GVAL (also meaning liberator, saviour) with a numeration of 40. It serves also as a title of Yesod- Foundation, hence the depth of contact with reality. Also associated to this with a value of 40 is YD YHVH-the hand of Tetragrammaton; this whole action suggested by the key word being a function of the Divine process. The rootwords of GVAL are GV-'middle- as in place of vitality and back/rear- as with excluding something from ones immediate sphere'; plus AL-'intervene for the protection of a subject'. This relates to the movement of the life force, removing its vehicle, the self, from an opposing presence.

The biblical description of Irthel is from Psalms, verse 2, chapter 140, which reads: 'ChLTzNY YHVH MADM(F) RAa MAYSh ChMSYM(F) ThNTzRNY' or 'Deliver me, O Tetragrammaton, from the Evil Man, from the man of violence preserve Thou me'. Taking the letters of the first word as an example we have Cheth-'fence', to keep in and keep out. Lamed-'ox goad', utilising a great energy potential. Tzaddi-'fish hook', a means of catching...Nun-'fish', from the waters of life, which leads to Yod-'hand' of the Eternal One. To aid the synthesis of this meaning take the value of the first word, 188, which relates to PQCh-'to open', within the safety symbolised by Cheth there is a freedom to climb the ladder of knowledge. $1+8+8=17$, which relates to HGDH-'narrative, subtle discourse', and the 17th letter of the Hebrew alphabet Peh-'mouth' which relates to the Macroprosopus issuing forth wisdom and understanding. The sentence ends with much the same letters it began with, except that Cheth has been replaced by Tau - the Cross of matter, i.e. being well earthed, and Resh-'head', the base of human consciousness. This indicates clearly an ascending process of growth initiated through Irthel.

The magical impetus that Irthel helps with is in opening the deeper layers of the self during ritual, so that there is a much more extensive rapport with the Inner Planes.

28. SEHAIAH

This angel is associated to 15 to 20 degrees Sagittarius as well as the latter half of the Luna decante. From this some element of this angels nature can be derived as helping with the devotional nature of Kavanah.

The Hebrew spelling of this angels name is SHAHYH which has a value of 321. The letters can be grouped into Shin and AHYH-Eheieh, the God name of Kether. The order of the numerical, 3-2-1 clearly conveys the ascending pattern of the Trinity- Duality-Unity. Shin relates to the element of Fire-the flames of inspiration. Equating with 321 is ASTRNA -'speedily, forthwith',

which suggests a high rate of vibration along with the most direct way of both teaching and travelling. Furthermore 321 reduces to 6 which in turn relates to Tiphareth- the centre of the self while 6 by Theosophic addition =21, hence the key to Kether is at the core of ones being.

Taking the first and last letters of the angels name gives SHH-'lamb', intimating the devotional sacrifice of the Christ. Note that the Hebrew name of Jesus is YHShVH, Tetragrammaton completed by Shin and thus the Spirit of God. Of the same value, 305, is QRH-'meet, event', so we can refer to this angels significance as contained within the devotional approach and making contact with, or relating to others. The second and fourth letters spell AY-'settle' which describes the home as the foundation to work from. At the midst is H-'window', showing the immediately visible outside.

The key phrase of this angel is 'Taker away of Evils', a companion in meaning to the key word of the 27th angel, Irthel. There is a relationship between the two in the sense that Irthel and Sehaiah are linked to Sagittarius and the Luna decante, while their key phrase meanings describe rescue by two contrasting means. With Sehaiah, the removal of danger is the mode suggesting a position of strength. This is confirmed by the number of letters in this phrase -16- which relates to the Trump associated to the 16th path, the Hierophant; its sign is Taurus, in which Luna is exalted.

The biblical association to this angel is from Psalms, Ch.71, verse 12: 'ALHYM(F) AL-ThRChQ MMNY ALHY LAaZRTHY CHYSHH' or 'O' Elohim, be not far from me, O my God make haste to help me'. The word ALHYM(F) has a value of 646 and is the primary Divine Name in this verse, which by gematria matches with MShVSh-'rejoicing'. The relevance of Shin/Tooth/Fire again arises with this word. removing the two Shins leaves MV-'the very...(referring to the subject of discussion)'. Furthermore, MV=46, the value of the second God name in this verse- ALHY. In the duality of ShSh is 600 and MSK(f)-'to mix, intermingle', ShSh is also the word for the number '6', which identifies it with the trinity unfolded-3-2-1, alongside 6, being the mystic number of Binah/Understanding. This connection of Binah reinforces the devotional aspects of Sehaiah's assistance.

The magical influence of Sehaiah helps in methods of divination.

29. RAYAYEL

This angel covers from 20-25 degrees Sagittarius, as well as

the first part of the Saturn decante. From this, Rayayel can be described as an angel who aids in the gaining of honours and other forms of distinction, mainly through cultural accomplishments; aims for positions of authority are helped forward. Fulfillment is indicated, with a practical, solid approach and staying power far beyond the ordinary. The powers of this angel are excellent for maintaining any such authoritative positions as it generates the kind of influence that precipitates action in others.

The Hebrew spelling of this angels name is RYYAL and has a value of 251. This links with NAR-'cast off or away', i.e. is any forward or ascending movement which rejects limitations of the past/present action towards freedom within ones surroundings. A root idea developing this concept comes from 2+5+1=8, ABH -'to will, intend', along with BAGB, the Notarikon of BYNH ABN(F) GDLH BKL which means 'the understanding of the Great Stone amongst all'. As root words BAGB is BA-'to come, go' and GB-'prominence'. Examining RYYAL through the 2nd table of Temurah(re Saturn) gives GMMThK, and from that words such as GM-'full abundant' and KTh-'mark with stamp or engraving, impressed'. Via the concepts of this table, these words indicate the life force utilised in its fullness to build up a sphere of action or influence.

The key word here is 'expectation', a clear reference to anticipating the approach of something or someone. The Hebrew spelling of expectation is TzYPYH which has a value of 205, this ties in GBR-'mighty hero', ADR 'splendrous' and HR-'mountain'. Further linking these together is the product of their first letters combined, GAH means 'to increase or grow higher'. Breaking TzYPYH down into root words provides us with TzY='dryness, drought', PY-'mouth, opening' and YH-'the essence, He who is'. The latter of these being, along with Al-the suffix which changes the Schemhamphoresch names into their angelic form.

The biblical verse associated to this angel is from Psalms, Ch. 54, verse 6. 'HNH ALHYM AaZR LY ADNY BSMKY NPSHY' which translates to 'Behold, Elohim helpeth me, and Adonai is with them who uphold my Soul.' The first consideration here is the use of two distinct Godnames, describing different aspects of the Divine. Elohim (ALHYM(F))- 646, or 86 as it is more usually considered, disregarding the value of 'M' as a final) as a word is a masculine plural of a feminine noun, signifying the androgynous nature of God. The word MLVY (86)-'plentitude', confirms the diversity of form or presence indicated by the words structure. Adoni (ADNY-65) has been acknowledged as the expression of YHVH, in a generalised form. Consider KMH-'warm, friendly heat'. Furthermore Adonai is the name of God particularly referred to man within his mortality. Though YHVH is not in this verse, it is clearly implied by its number of

letters- 26.

30. EVAMEL

This angel rules from 25-30 degrees Sagittarius along with the latter half of the Saturn decante. From this the basic nature of this angels influences can be ascertained. Evamel shows guidance in areas of skill in handling public relation exercises and other professionally orientated work, especially in the legal profession. There is also apparently the cultivation of a sense of fairness and the ability to judge accurately, coupled with an unswayable strength in following up matters of justice.

The Hebrew spelling of this angels name is AVMAL, it has a numerical value of 78 which links it to both the 13th and 14th angels (i.e. Iezalel and Mebahael). The former relates to communicative skills while the latter influences productive work within societies or group structures, both these have a direct relevance on this angels function. 78 equates with AaZA-'the name of a giant', MZLA-'influence from Kether' and ChNK (disregarding K as a final)-'to initiate', primarily this relates to a strong central figure. The meaning of MZLA has extra significance in that 78 by reduction =6, which is analogous to Tiphareth and describes the Divine force descending by the Middle Pillar and moving by a solar influence. As it is the Middle Pillar at work here, the function of balance is predominant.

Two other words that relate here are LChM (again disregarding the final value)-'bread', and MLCh-'salt', symbols of the earth element and thus describing a fixed nature. That these are used in the Neophyte ceremony in the Eucharist of the Four Elements again suggests the transmission of the Higher Forces. From the letters of the angels name one can find ALV-'behold' and AM-'support, sustain, confirm', which hints at strength of character, and such a persona in action.

The keyword appurtnat to Evamel is 'Patient', suggesting someone being cared for, also willingly waiting. The Oxford Dictionary also lists a third meaning, archaic though it may be, which is 'admitting of or compatible with (i.e. the facts are patient of two interpretations)'. These three can be tied together within the context of the Soul, whether individual, group (related within the manifested universe), waiting steadfastly as time passes towards the reuniting with the source. Looking at the Hebrew meaning of patient, there is ChVLH (49) for the noun and SBLN(f) (792) for the adjective, the third meaning here is not recognised as an aspect of 'patient' in the language. Linked to the noun (by the value of 49) are DMH-'resembled, meditated, silent' and MVG-'solve', bringing in to

light the idea of remedying ills to the body or mind, or being as a whole by adjusting to the universal state. 792 reduced equals 18, and thus arises the words Chy-'living' and ZVH-'tend towards a certain point', i.e. a direction within or containing ones manifested existence. Combining 49 and 18 gives 67, and SGD-'worship', expressing as a broad background to the keyword in this setting devotion to the Higher.

The biblical association comes from Psalms, Ch. 71, verse 5. 'KY-ATHH ThQVThY ADNY YHVH MBTChY MNAaVRA', or 'For Thou art my Expectation; O Tetragrammaton, O Adonai, my confidence from my youth'. The external meaning of this relates to the mainstream of a persons life, a focussing point around which the components of that existence are balanced. It also applies on a group or society level, involving significantly those who build up such a point of balance and stability, around which the group functions at its best. Looking at the first word of this verse, KY, its value is 30 and hence Lamed-Libra-'Justice'. Furthermore there is ChYYB-'a party to an action of the law'. The context of this is explained in the second word ATHH-'to come, also a name of God-Thou'.

~~~~~

## LESSON 163

## 31. LEKABEL

The angel is associated with 0 to 5 degrees of Capricorn and the first half of the Jupiter decante. From this Lekabel can be found to aid towards administrative or government centered positions. This angel helps give to those who ask of it- the potential for fundamental practical thinking that can be developed outwardly; a systematic scientific methodology is then unfolded that fits within the framework of the psyche of the individual doing the asking. It shows openings into fresh new areas of research or career direction which may come to light. Lekabel also is helpful in the practical aspects of ritual.

The Hebrew spelling of this angels name is LKBAL (83), the ordering of the letters relates to a strongly centered balance, with Lamed-(Ox Goad) which relate to the tarot key of Justice at both ends of the word. Consider the central letter of Beth and the trump it relates to, the Magician, showing the ability to manipulate elements of the Universe. The surrounding two letters are KA, a root word meaning 'every idea of assimilated existence, of formation by contraction'. Looking at these letters via Aiq Bekar, we have :

|   |   |   |   |            |
|---|---|---|---|------------|
| L |   |   |   | L = 60 = 6 |
|   | K |   | A | = 21 = 3   |
|   |   | B |   | = 2        |

which when linked to the Sephiroth relate to both Binah and Chokmah, Ying/Yang archetypes expressing Understanding and Wisdom which function practically through Tiphareth in all its solar harmony. Another consideration is ShYTH-system, its value is 324 and only requires 2 (Chokmah/Wisdom) added to equate with the number sequence above. Furthermore, with 2 added to the 4, it is the square converted to the cube i.e. expanding into another dimension. By Gematria there is 83, GLMVD-'a solid mass or being 'and YGAa-'to labour'; expanded, there is 8x3=24=KD-'to propel forth' and ZYZ-'abundance'; clearly alot to be gained and major motivating force, though through only a realistic application.

The key words associated to this angel are 'teacher, instructor', which relates to the conveying of skills and knowledge to others. The Hebrew for this is MVRH which has a value of 251, that being a prime number indicates a fully unified function. By doubling it we have 502 and BShR-'to tell glad tidings', this relates back to the Jupiterean aspect of Lekabel.

The biblical verse associated to Lekabel is the 16th, from Psalms ch.71: 'ABVA BGBRVTh ADNY YHVH AZKYR TzDQThK(F) LBDK(F)' which means 'I will go in strength of the Lord Tetragrammaton: I will make mention of Thy righteousness, even of Thine only.' The central idea expressed in this verse works only in accordance with the macrocosmic structure, conveying by example and word its design. Taking the initial letter of each word, we have AB-'Father', AY-'where' and ATzL-'emanated from', which in turn links Chokmah/Wisdom and the number 2.

### 32. VESHERIAH

This angel is associated to 5 to 10 degrees Capricorn and the latter half of the Jupiter decante. From this, Vesheriahs basic meaning can be derived as helping build up a vast reserve of initiative and strength to successfully handle any situation. This angel shows us how to draw on the deep reservoirs of strength and courage in times of emergencies of opportunities. Vesheriah helps with creative imagination and insight as well as creating many openings for the ambitious spirit. The magical influence of its operation gives the ability to construct ritual skillfully.

The Hebrew lettering of this angel is VShRYH, its numeration is 521. Considering the middle letter of Resh along with its associations to Sol and the head clearly infers growth at the centre of the conscious self, working face to face with the reality at hand. 521 is a Prime Number and shows a strong individuality. Linking this by Gematria produces ASHKR-'gift or tribute'. By Theosophic reduction 521 becomes 8, which yields an underlying meaning of ABH-'to be willing, inclined', plus BAH-'entrance, threshold'. These describe the very root of all genuine intent as a key of success. On the keyword itself, which is 'upright', the Oxford dictionary gives its meaning as something erect, greater in height than breadth, strictly honourable or honest, thus creating the impression of aiming towards the light, totally realistic. The Hebrew word for upright is ZQVP(F)-913, which equates with BRASHYTh-'in the beginning', connecting the attainment of an upright position with new beginnings, another level of existence. 913 is also 83x11, with 83-ChNKH-'consecration, dedicated', and 11-'Fool' and illumination within Divine Innocence.

The biblical verse associated here is from Psalms, Ch 33, verse 4: 'KY-YShR DBR YHVH VKL-MAaShYHV BAMVNH' or 'For upright is Tetragrammaton of Word, and all His works are in Truth'. This aptly describes being face to face with reality on a Macrocosmic level, a paean of clarity and sureness. The first word of this verse is KY (for, that) which has a value of 30, linking with

Lamed and ideas of balance, equality. Also having the same value is YHYH-'it will be; a very decisive approach'. The second word YShR (be straight) is worth 510, connecting directly with RYSh-Resh-Head.

Looking at the above verse through Notarikon, the letters derived are KYDYVMB. These can be gathered into two words of significant meaning, KBVD-'glory' and YMY-'of the sea' which directs ones attention to Binah, the Great Mother, and ideas of complete integration with. Furthermore, the first of these two has a value of 32, hence YHVH, Tetragrammaton; while the second equals 60, on par with YKL-'almost any kind of power or ability. Combining  $32+60=92$ , and SBL-'bear, support'. Thus we have described the tides of manifestation upon which pure existence thrives.

### 33. YECHUIAH

This angel is associated to 10 to 15 degrees Capricorn, along with the first half of the Mars Decante. From this, Yechuiahs basic meanings can be derived as that of growth that is deliberate along with aggressive thinking, most valuable in business and commercial fields. The astrological influence also shows up in the ability to form original and practical solutions to professional problems along with the ability to be able to follow these through to a successful ending. There is a lot of power to be developed and also gained in terms of career etc, knowledge is also a key factor in this angels rays. In the magical sphere of works, Yechuiah helps in matters of consecration and other similar ritualistic concepts.

The Hebrew spelling of Yechuiah is YChVYH with a numerical value of 39. One Hebrew word of this value is TL-'dew' which relates to both the freshness of the morning and the increase of energy. Consider another approach,  $39=13 \times 3$ , thus the sequence of:

|    |            |   |                                |
|----|------------|---|--------------------------------|
| 13 | GHH        | - | 'raised, up'                   |
| 26 | ChZVH      | - | 'sight, vision'                |
| 39 | ZBL        | - | 'to dwell with'                |
| 39 | YHVH AChD- | - | 'the External is One'          |
| 52 | ChMD       | - | 'aspire to earnestly'          |
| 52 | KLB        | - | 'bring together or very close' |
| 65 | HYKL       | - | 'palace'                       |
| 65 | ADNY       | - | 'My Lord'                      |
| 78 | MZLA       | - | 'influence from Kether'        |
| 78 |            | - | number of tarot cards          |

Interpreting this, firstly there is the exaltation of perception towards recognising the Divine and the goal of unity



with that; then from 39 upwards the Will is directed/aligned with that goal, the transformation of ones world develops, and an entire structure such as the tarot is used as a building block and guideline for the Higher Forces. With  $78=2 \times 39$ , there is both wisdom and power (re Chokmah) in action, DLH-'draw forth, bring out/reveal', directed strongly and clearly.  $3 \times 9=3 \times 3 \times 3=27$ , suggesting CHYDH-'parable, enigma, riddle'. Consider  $3+3+3$  and  $2+7$ , with both equalling 9-Yesod, Foundation, an entire potential universe but no concrete manifestation. A way out of this enigma can be found in  $2 \times 7=14$ , which can be broken down to  $1+4$  with the 1 answering to Spirit and the 4 to the elements in Malkuth. Also there is 14 GVH-'form into a mass or body'.  $3+9=12$  which relates to DGH-'multiply', HVA-'permanent existence' and VV-'connect, link together', in this case the linking is of determining a course of action and following it through to its end.

The key phrase belonging to this angel is 'Knower of all things', which relates back to the importance of knowledge in thinking ones way through areas of business or similarly involved fields. Looking at the Hebrew spelling of 'knower' we have YDAaV(F) with a value of 788 which aligns it with ChKMH NSThRH-'the Secret Wisdom'. By Theosophic reduction, 788 becomes 23 and relates to CHYH-'life' and ChVT-'a thread' suggesting a connection between the Macrocosm and Microcosm of mans ways of thinking. The part of this key '.....all things' expresses the concept of the contents of infinity as any amount of knowledge is only part way along to assimilating what infinity stands for.

The biblical verse associated to this angel is the 11th from Psalms, chapter 94: 'YHVH YDAa MChShBVTH ADM(F) KY HMM HBL' which means 'Tetragrammaton knoweth the thoughts of man, that they are vain'. This relates to the lower layers of mans thoughts, the selfish and the ignorant, but since these layers are known by the Divine suggests potential access for growth beyond them. Consider  $94 + 11 = 105 = AaLH$ -'of ascending' and KPH-'bend, sway towards/ in favour of'.

### 34 LEHAHAIAH

This angel governs from 15 to 20 degrees Capricorn, along with the latter half of the Mars decante. Both these concepts lead to the following basic meaning of this angels influences. These show Lehaiah assisting in building up a stable, secure basis to function from by developing ones roots to their strongest aspect, yet not restricting the freedom to actively pursue goals and ambitions. A persons leadership ability can be expanded to its fullest potential by the invocation of this angel. Other areas this covers are speculations and investments which are complemented by a greater flow of intuition. Within the

sphere of magical activity, works of evocation are beneficial through Lehaiaiah's nature.

The Hebrew spelling of this angel's name is LHCHYH which has a numerical value of 38. A connection in meaning to the 40th angel Yeizael is thus implied since they both have the same value. By gematria Lehaiaiah is referred to through CHYLY-'my strength, power, might' which infers both have a strong characteristics of a leader. ChLK-'resplendent, a red shine' i.e. is Geburah, and NGH-'bring or carry away, lead, drive' and relates to dominant activity or progress without restriction. From  $5 \times 8 = 40$  there is GVAL-'liberator', a title of Yesod and LTA-'keep close to the ground' hence the freedom to evaluate spirituality from a realistic viewpoint or 'having ones feet on the ground' as the saying goes.

The key phrase belonging to this angel is 'Element, Merciful', two words seemingly unconnected in meaning. Looking at their Hebrew equivalents there is AaYQR=380 and RCHMNY=308 which shows a clear link through their numeration, which, by Theosophic reduction and multiplication are the same. If we consider the meaning of element as a component part and utilise  $3 \times 8 = 24$ , there is AVHBY-'he who loves me', with a suggestion of man, the Microcosm within the mercy of YHVH. Going back to the roots of this key via  $3 + 8 = 11$ , there arises AY-'settle' and TB-'amiable, compassionate' which implies a favourable position in which to work and make progress. Uniting these by  $24 + 11$  gives 35 and AGLA -'a name of God'; also Notarikon of Ateh Gibor Le-Olahm Adonai (Unto Thee the Mighty forever Adonai).

This angel is associated to the biblical Psalms, verse 3, chapter 131: 'YChL YShRAL AL-YHVH MAaThH VAaD-AaVLM(F)' which translates as 'Let Israel trust in Tetragrammaton, now and for Ever'. The first word of consideration is Israel (YShRAL=341), the letter values, when examined by Aiq Beker break down to 10 and then 1, the Kingdom to the Highest Crown. Two root words derived from it are YShR-'to be straight, smooth and even' and AL-'God'. These imply action by the Divine to direct along the most correct path. So the significance of Israel in this verse is to indicate one (man, group or race) with a direction already clear, simply needing to make use of acceptance -which has as a reciprocal movement to that of mercy.

### 35 KEVEQIAH

This angel is associated to 20 to 25 degrees Capricorn, alongside the first half of the Solar decante. From this the basic meaning of Keveqiaiah can be derived as an angel who aids all areas relating to practical work of a professional nature

such as politics, law, public relations and any area that general diplomacy is gained. Keveqaiah also helps creating structures as a means of self expansion for others as well as the self. For example, artistic seminars, groups etc. In the magical realm, this angels influences relates to giving the practitioner more skill in the intricate aspects of divination.

The name Keveqaiah consists of the Hebrew letters KVQYH which has a value of 141. By reduction, this equals 6, relating back to Tiphareth and the Solar decante which in turn indicates a position of strength, integrating the inflow of energies into a constructive outflow. By gematria, 141 equates with MTzVH-'precept', i.e. oneself being in sure control, even reflecting Divine directives. As well there is SPA-'sweep together', the assimilation of material resources.

Examining this angels name through Temurah, the 16th Table (analogous to Capricorn) of AAaBS whose letters convert to RHLShV, and the root words: RV-'a flow of water', SHLH-'quiet, relaxed and secure'; or ShRH-'have strength or power' and LV-'tendency towards cohesion'. The first two describe the harmony and sureness of the position gained while the second two elaborate on the type of power obtained. Furthermore, the numeration of RHLShV is 341, that of YShRAL-'Israel'.

The key phrase of Keveqaiah is 'to be rejoiced in' which indicates something of happiness. The Hebrew for rejoice is SHMCh-348, which links with MShCh-'rub over with oil or ointment, anoint', and suggests a celebration of a mystical or religious induction or initiation. 348 by multiplication yields 96, and SVD YHVH-'the secret(counsel) of the Lord'.

The biblical verse associated here is the first of Psalms, ch 116: 'AHBTHY KY-YSHMAa YHVH ATH-QVLY ThChNVNY' which translates as 'I have rejoiced because Tetragrammaton hath heard the voice of my Supplication'. Looking at the first word of this verse, AHBTHY, its value is 418 and means 'I have rejoiced'. By reversing the order of the letters (hence the reflection or reversal of the meaning) two root words arise: YThB-'sit, settle, dwell', and HA-'behold!'. So in opposition to settling into place and recognising only that, there are the factors of progressing actively along the way, in recognition of the goal instead.

By Notariqon we assemble each of the initial letters from the seven words of the verse-AKYQAQTh, which gives a value of 342. Theosophic multiplication renders a broad expansion of the verses meaning through the value 40. Thus Mem/Water, ChBL-'bind together, connecting', ChLB-'finer part, substance', and LY-'to me, to mine'. From AKYQAQTh come the root words AK-'earnest, greatly moved', YY-'manifestation of spiritual power', and QATH-



'bird(usually a pelican)'.  
 .

### 36. MENDIEL

Associated to Mendiél are 25 to 30 Degrees Capricorn along with the second half of the Solar decante. From this the basic sphere of this angels influence can be evaluated as a form strengthening or getting rid of weakness or laziness with an underlying focus of justice increasing the value of such action. Mendiél helps to bring success, which may be found mainly in administrative work in the field of religious and medical institutions. Ones personal and moral values are benefitted, as well as leadership and authoritarian capabilities as Mendiél's influence begins to spread. In the magical sphere ones powers of evocation are enhanced.

The Hebrew spelling of this angels name is MNDAL which has a value of 125 and when reduced by Aiq Bekar gives a basic total of 17, and associations of GDY-'Capricornicus', ChVG-'a circle, orbit', i.e an entire range of control. Considering this in the light of the basics given, it capably expresses the overall working of this angel, whether on a personal or public level. The value of 125 indicates a great deal of power, with AaNH-'to act upon, effect unto', for  $5 \times 5 \times 5 = 125$ , with 5 being related to Geburah and Mars. Other words of the same value are TzHL-'to cheer, exhilarate' (i.e. is a positive force or influence), TzLH-'cook by fire' which signifies direct application of the energy source to provide nourishment.

The keyword belonging to this angel is 'Honourable', indicating something being worthy of honour or a high degree of respectability, and is also used as an exalted title. One Hebrew translation of this word is ShL KBVD which has a value of 330 and 32. Looking first at the basic nature of these, which by reduction is 6 and 3 or the Sun conjunct Mars,  $6+5=11=DHB$ -'gold, golden' and ZD-'proud'. More directly, taking the first number 330 there is MTzR-'boundary, terminus, crosspath', and of 32 there is AHYHVH-'integration of AHYH and YHVH (Macroprosopus and Microprosopus) which are identified with the Hexagram'. The combining of the two numbers equals 362, which by reduction also comes to 11. With 11 suggesting duality, MTzR-'a meeting point', and 32 of Unity (consider the paths of the Sepher Yetzirah), the concept of merging with the state of the Divine comes across strongly.

The biblical verse associated to this angel is the 8th from Psalms, ch.26: YHVH AHRThY MAaVN(F) BYThK(F) VMQVM(F) MShKN(F) KBVDK(F)' which is 'O Tetragrammaton. I have loved the habitation of Thy house and the place of the abiding of Thine honour'. The



underlying theme of this verse is the transmuting of the lower self towards the higher self and thence into recognition of the Universal Essence, signified by YHVM as the initial word and KBVDK(F)-'thine honour' as the last. The number of finals here is 5 (Geburah, Mars) which has manifested its power in the following order:

|     |     |     |
|-----|-----|-----|
| 700 |     | 700 |
|     | 600 |     |
| 500 |     | 500 |

This produces a fundamentally stable spiral structure with an ascending flow encompassing its core. Lastly, the number of letters in this verse is 31, which links with AL-'a name of God', and KVH-'burn or scorch (even as spiritual fire). This connects Y and K(F) the first and last letters of the verse, as KY-'scorched by the Sun'.

~~~~~

LESSON 164

37. ANAIEL

This angel rules from 0 to 5 degrees Aquarius which links it up with the first half of the Venus Decante. From this we can work out that Anaiels influence is over the growth of ones consciousness, expanding it into new and diverse areas of thought and research. As a result of this a major deepening of ones intuitive and clairvoyant abilities becomes evident. The magical sphere of this angels influence is teaching others of the existence of the subtle astral planes.

The Hebrew spelling of Anaiels name is ANYAL which has a numerical value of 92 which relates to other words of the same value, such as BLS-'scrape or scratch for fruit' (i.e. to go below the surface in search of nourishment), SBL-'support, bear', and TzB-'tortise', suggesting a well protected interior and sureness of movement. The latter is verified by Aleph-'ox', the first letter of this angels name, Nun-'fish', relates ideas of death (scorpio) and movement in the great sea, with Yod-'hand', a glyph of the seed, hence new manifestations. The final AL signifies energy effectively utilised.

Turning to Temurah and working through the AtzBP (concepts relative to Aquarius) ANYAL becomes TzShHTzG-488. One formation derived from this is ShGH-'to thrive' and TzTz=180=PAaL-'work, prepare, contrive'. When placed together these two meanings give a stable concept of well managed expansion, into unknown areas but in a controlled manner. Two words enlarging on this through 488 are PThCh-'unbind, open up/out', and ThPCh-'of a fragrancly or part of spirit breathed forth'.

The key phrase belonging to Anaiel is 'Lord of Hosts; Virtues'. A simple interpretation has Lord-YHVH, Hosts-Sun, Moon, Stars or Angels and Virtues-most exalted forms of human behaviour. It is realistic that mans highest mode of thought and action find their origin in the Divine infrastructure, described so well by the Kabbalistic dogma that every Kether of Malkuth is yet another Tree etc.

The biblical verse associated to this angel is the 20th, from Psalms, ch.80: 'YHVH ALHYM(F) TzBAVTh HShYBNV HAR PNYK(F) VNVShAaH' which reads as 'O Tetragrammaton Elohim Tzabaoth turn us and cause Thy face to shine upon us, and we shall be saved'. To add impact to the meaning of this verse, it has the Godname of Hod (Splendour), the 8th Sephirah which relates to the intellect,

logic and other Mercurial traits. Notarikon applied to this verse renders the letters YATzHHPV and from them: YTzA- 'to come or go forth, inwards or outwards', HV- 'power of existing' and PH- 'turn towards, an opening'. This signifies three stages in growth potential until we arrive at a point of access. On a final note, the last of these words, Peh, is the pathway which connects Netzach to Hod, Venus and Mercury, formulating the stability between the Venus decante which Anael is linked to and Hod which is raised to a prominent position in the above verse. Also the remaining five letters have a total numerical value of 112, creating the association of QDCh- 'kindle, of burning, sparkling etc', and ChDQ- 'acuteness of ability or sense'.

38. CHAAMIAH

This angel rules from 5 to 10 degrees Aquarius and is linked to the second part of the Venus decante. From this Chaamiah's meaning can be gauged as an angel who teaches ways of affecting social or other revolutionary changes, i.e. the introduction of new ideas and values, and being able to see them through to the finish. On other levels Chaamiah enhances ones artistic ability by influencing new areas of innovation as well as the ability to see and appreciate old concepts in a new light. Chaamiah cultivates a strong sense of beauty, the divine nature within things. In the magical realm, this angel assists with bringing out the full value of initiation.

Chaamiah is spelt in Hebrew ChAaMYH and has a value of 133 which is a number closely linked to 7- firstly by reduction and secondly through $133=19$ divided by 7. Some words that have the value of 19 are ChVH- 'to manifest, show forth'; and of 7 AHA- 'a name of God attributed to Venus' which is also Notarikon of Adonai Ha Aretz and shows up another underlying down to earth aspect of this angels meaning. A sequential combination of 19 and 7 is TBCh- 'to slay' and DG- 'fish' (Nun and the Tarot Trump Death) showing the breaking down of old forms, for YDH - 'put forth, cast' and the rootword DG- 'to multiply, increase', YHD- 'a form of the essence/God' and DBA- 'riches, power'. These connections are crowned by 133 and the word PNG- 'delicate, refined'.

The key phrase belonging to this angel is 'The Hope of all ends of the Earth'. Examining this through numerics, 'hope' translates as ThQVH and 511, while '..all ends of the Earth' equates with the 4 cardinal points and their subdivisions or the 360 degrees of the planetary sphere. If we take 511 and minus 360 from it we have 151 from which the following verse is derived. 'YHVH ALHYM YHVH ACHD (Tetragrammaton of the Gods is One Tetragrammaton'. Also MQVH- 'the fountain of living waters'. The venusian nature is again expressed here in 151 (or 511) reduced to

7 which is the number of the Venusian Sephirah of Netzach.

The biblical verse associated here is number 9, from Psalms, ch.91: 'KY-ATHH YHVH MChSY AaLYVN(F) ShMTh MAaVnK(F) which is 'Because Thou, O Tetragrammaton, art my refuge, Thou hast Thy refuge in the Most High'. Looking at the first two letters of this verse, KY, from them can arise the Notarikon of KKB YChD-'a shining, glittering sphere which unites into one'. The idea of expansion as an active force is further conveyed by these two, in Kaph-palm, and Yod-hand, wherein the palm extends outward to the fully capable hand. Again applying Notarikon to the above verse provides us with KAYMAaShM which has a numerical value of 481 (disregarding finals in this instance) and the words AK-'certainly', YM(F)-'the sea' and ShMAa-he heareth'. These can be linked together by the concept of the Great Sea of Manifestation which is recognised by YHVH. Equating with 481 is TBAaTh-'ring of authority, for sacred purposes'.

39. REHEAEL

This angel rules from 10 to 15 degrees Aquarius, in the first half of the mercury decante. From this, Reheael's basic meaning can be determined as an influence on instructing in drawing from the deeper levels of consciousness. As a by product of this one's analytical skills increase in certain areas (such as the occult and sciences) aided by a balanced and intuitive intellectual approach which also has developed deeper forms of realisation in the communicative aspects of the self. Reheael also guides well into areas of occult anatomy.

The Hebrew spelling of this angel's name is RHAaAL and has a value of 306. $3+6=9$ and relates to Yesod/Foundation, the balancer of Hod and Netzach, and here it is also the subconscious access point to other levels of being. The act of communication is emphasized with the removal of the zero from 306 which leaves 36, the mystic number of Hod, with ALH-'name of God attributed to Mercury'. Other words with a value of 306 are QVR-'coldness', implying a detached state of mind in analytical work, DBSh-'adhere together'. Using multiplication there is 18, ZVH-'fend towards a certain point', a sure and well focussed approach. A clear description is contained in the letters of this name, with R-head, H-window, Aa-eye, A-ox, l-oxgoat, hence the mind with access to seeing and the means to produce from this.

The key phrase belonging to this angel is 'Swift to condone', which is very straightforward in the ordinary sense of the meaning. In order to examine this further a Hebrew translation is needed: 'MHYR LMCh' which has a value of 363 (255+108). From the most direct viewpoint there are associations

to the first word, such as NHR-'run or flow freely, a river', and the second, QCh-'take/receive/accept', with a combining factor of SHDY AL CHY-'the Almighty and Everliving God(of Yesod)'. By taking the two hebrew words and placing them one on top of the other we have

M H Y R
L M Ch L

The letter pairs ML, HM, YCh and RL are formed, as root words or by Notarikon their meanings are:

ML	- 'pluck off, divide into parts'	70
HM(F)	- 'to grow warm'	45/605
YCh	-Notarikon of YAL ChSD-'wilful of mercy'	18(3x6)
RL	-Notarikon of RAaH CHSD-'nourished and sheltered by'	230

Basically this describes a circle of evolution begun and worked through to the point of recognition and re-entry into the the original point of inception.

The biblical verse attributed to this angel is the 11th, from Psalms, ch. 30. 'ShMAa-YHVH VCHNNY YHVH HYH AaZVR LY' which reads 'Hear, O Tetragrammaton, and be gracious unto me, O Tetragrammaton be Thou my Helper'. Looking at the initial word in this verse, ShMAa-'hear', its value is 410 and links it with DRVR-'liberty, a swallow', ShQY-'the penultimate 3 letters of the 42 lettered name of God associated with Yesod', and QVDSH-'holy'. Of the final word LY-'my helper', with a value of 40 it correlates with GVAL-'liberator' and YD YHVH-'the Hand of the External'; the combining of $410 + 40 = 450$ and ShFAa-'flow together abundantly'.

40. YEIZAEAL

This angel rules from 15 to 20 degrees Aquarius in the latter half of the Mercury decante. From this the basic meaning given to Yeizael is one who helps gain an independent intelligence, i.e. one who is not swayed by others in developing his or her logical responses to a given situation. It also makes one realise ones own potential for following through with specialised projects. Yeizael is an angel ideal to suit modern scientific advances for he helps amalgamate the psyche to the scientific approach in technological fields which greatly enhances our learning ability. In the magical realm, Yeizael assists us in the uses of various modes of skrying (astral projection) techniques by making a firm link to our astral contacts.

The Hebrew spelling of this angels name is YYZAL which has a value of 58. This links Yeizael with the 34th angel Lehaiaiah, primarily through the concept of practicality. Other words of similar value are CHYLY-'my strength, power', emphasising the

individuals ability to complete tasks and NHG-'to bring or carry away, lead, drive', which relates to a firmly directed effort. When these two words are combined they produce a numerical total of 116, relating to words such as BLAaDY-'except for' which places things in a specialised category yet still essential to the whole. Using Theosophic reduction 13 is derived as a number significant to background and underlying factors here. It relates towards such words as GY-'the second two letters of the 42 lettered name of God which is associated to Chokmah/Wisdom', HGH-'to meditate, utter, study', and GHH-'raised up'. All these express the attainment of higher knowledge as well as its use. By multiplication, 40 is gained to elaborate the meaning of YYZAL when fully expanded, so we have ChBL-'to bind together, connecting' and ChLB-'finer part/substance' i.e. integration through contact at the most intricate level.

The key phrase of Yeizael is 'making joyful as wine' suggesting ordinarily degenerate action, or the Divine exaltation in ritual use of wine for the Eucharist. The Hebrew translation of this phrase is 'AaShH(375) ShLMCh(348) KYYN(F)(740)'. The first word links with ShAaH-'have regard for, turn about', hence the concept of acknowledgement face to face. The second links with ChMSh-'to equip, arm' intimating conflict, or MShCh-'rub all over with oil or ointment, anoint', connecting with a means of healing or ritual. The word meaning wine links with MN(F)-'manna' i.e. the Eucharist, first recorded as the substance miraculously supplied as food to the Israelites in the wilderness(Exodus 16). Also there is TzNM(F)-'hard, dry', suggesting a harsh earthiness. The consequence of this analysis is the two initial concepts equally enlarged on, describing two different directions underlying this key phrase. Ultimately though they must be reconciled, one approach being by resolving one through the other.

The biblical verse associated here is the 14th, from Psalms, ch.89: 'LMH YHVH ThZNCh NPSHY ThSTHYR KNYK(F) MMNY' which translates as 'Why O Tetragrammaton, repellent Thou my soul, and hidest Thy Face from me'. The outer meaning of this fits well with the first interpretation of the key Phrase. To find the inner meaning one can use Notariqon: LY-'to me, to mine', ThN(F)-'the dragon(an action of giving/offering)' and KThM(F)-mark with stamp or engraving, impressed'. This refers to being at an extreme of self-recognition where one is confronted by what seems to be opposition, but it is in fact the Divine Offering. As a broad elaboration there is the sum of these letters, 950, and NQP(F)-'surround, encompass', NShM(F)-'breathing' and MYTz(F)-'a squeezing (to bring forth milk)'.

41. HEHIHEL

This angels rules from 20 to 25 degrees Aquarius and the first half of the Luna decante. From this, Hehihel's basic meaning can be derived as an angel who teaches one to organise the mental processes for a far greater intellectual output. On another level he will help with the co-ordination of group activities whether political, religious or domestic. With this angels help ones public relations and social skills improve, as well as strong intuitive abilities and problem solving. In the magical realm Hehihel aids with work on the inner levels of the self.

The Hebrew spelling of this angels name is HHHAL and has a value of 46. Observing the lettering we have three Heh's placed in such a way as to indicate a surrounding of openings for the perception to move freely through. The Aleph and Lamed connect as energy effectively channelled, largely for the stable movement of those mental processes behind the perceptive faculties. Another consideration is Heh as the archetype of the Mother in the word YHVH, which links up with Binah and Understanding. As if to balance this there is also the letter representing the Emperor, emphasizing dominion and active control. Other hebrew words of the same value as Hehihel are HBDLH-'a dividing, separation' and ALHY-'a name of God', suggesting the circular process of division and unification which is allied to the alchemical theory. From another viewpoint there is $4 \times 6 = 24 = KD$ -'propel forth' and ZYZ -'abundance' i.e much creative output. Linked to this is $4 + 6 = 10 = HH$ -'window' and DAH -'to fly', furthermore with reduction yielding underlying factors, there is ZG -'join together' as an idea preceding, complementing and completing a dividing or separation.

The word associated to this angel is 'Triune' which is defined as a trinity. The Hebrew for this is ShLSHM-635, it contains three letters reduced (by Aiq beker) to 3, and a fourth as Heh=5, signifying the power which binds these together. Equating with 635 are HLM(F)-'smite, strike' and LHM(F)-'soft, gentle', i.e. the two extremes which have the third as a median. By reduction, $635 = 14$ and ZHB-'gold' as the symbol of attainment, multiplication of the same yields 90 and the words PY-'entrance, opening' plus SL-'to raise exalt', an indication of access along with the means by which it is utilised. In general terms this is potential discovered, within a broad expanse of possible meaning.

The biblical verse attributed to Hehihel is the second from Psalms, Ch.120. 'YHVH HTzYLH NPSHY MShPTh ShQR MLShVN(F) RMYH' which translates as 'O Tetragrammaton deliver my soul from a lip of lying, and from a tongue of guile'. The first idea which comes to mind is of seeking refuge or even redemption from faults in

the Self. The quantity of letters in this verse is 31, as with the number of its chapter easily linked with the triad. Words connected by 31 are Al-'to intervene (for protection); also the name of God', plus KVH-'burn or scorch (even as spiritual fire)'. Accentuating the idea of approaching the Divine force are MZRCh-'the east' and NHR-'run or flow freely, a river' words connected by the value of the concluding word in this verse, RMYH-'233'.

42. MIKHAEL

This angel* rules from 25 to 30 degrees Aquarius and the latter half of the Luna decante. From this the basic meaning of Mikhael can be determined as an angel who instructs one in the pursuit of higher knowledge. The intuitive faculties are stimulated and a great deal of mental discipline is brought to bear on difficult studies. In everyday terms of career advancement, Mikhael assists with both managerial and practical skills by helping one focus on the problems in question. In the magical realm Mikhael assists with the art of prophecy.

*This angel is not to be confused with the Arch-Angel Mikhael nor the angel of the planets.

The Hebrew spelling of this angel is MYKAL, which has a value of 101. Other words of the same value are TzVH-'command, ordain' hence active control is shown either in ones position among others or in the conscious mind over its surroundings. AaLA-'an occasion', which suggests the important use of particular points in time, stressing planning, the ability to predict. Lastly YTzA-'to come or go forth, inwards or outwards etc', which indicates a balanced usage of energies and resources. 101 is a Prime Number, adding to this angels meaning the idea of a unified force or structure.

The entire design of this number expresses a closeness to the source, in this context it is the action of Mikhael bringing out a kind of echoing of the Divine, through the use of Higher knowledge. Expanding on this by doubling 101 to 202 yeilds BR-'to clean, purify' and RB-'to strive, contend', i.e. the exaltation of the self through direct confrontation with any negativity. To go one step further to combine the above two numbers gives 303 which gives GSh-'explore, search by feeling' and ShAB-draw/pour out water', the continued extension of the conscious sphere amidst the ongoing inflow and outflow of cosmic energies.

The key phrase belonging to this angel is 'Who is like unto Him', its outer meaning is expressive of the above-mentioned idea of echoing or reflecting. Looking at the Hebrew translation of 'echo'-HDHD it has a value of 18, which leads to ZVH-'tend

towards a certain point' and AZY-'to heat, make hot', both conveying the idea of concentrated effort. Also there is YAHB-'love, adore', which firmly describes the nature of intent behind such efforts, not to mention the religious fervour.

The biblical verse associated to this angel is number 7, from Psalms, ch. 121: 'YHVH YSHMRK(F) MKL-RAa YSHMR ATH-NPShK(F)' which translates as 'Tetragrammaton shall keep thee from all evil, He shall preserve thy soul'. The idea of refuge as an expression in the verse attributed to Hehihel again comes across clearly, intimating a journey through darkness. Looking deeper, the seven initial letters in this verse are YYMRYAN and have a total value of 321, which matches with ASTRNA-'speedily, forthwith'; this shows a directness of movement or energy flow, especially occult or divine in light of the mystical number sequence portrayed here. It indicates a divine stance or inflowing influence, well centered considering $3+2+1=6$ =Tiphareth-Sun. The number of letters in this verse is 24, relating to AHYBY-'He whom I love', and AVHBY-'He who loves me'; as with the verse these refer to the receptive interactions between Macrocosm and Microcosm.

~~~~~

## LESSON 165

## 43. VAVALIAH

This angel covers from 0 to 5 degrees Pisces and the first half of the Saturn decante. From this a basic meaning of this angels function can be derived as a force that opens up the psyche to allow a much greater flow of imagination, and the creative forces for the power of astral visualisation with the idea of transferring thought into action. Vavaliah helps ones growth capability to form emotional sympathies, leading on to psychic healing or other like forms of the the Work. Also he helps with skill in subtle types of leadership (i.e. from behind the scenes) and gaining control of a sphere of action by influence. In the magical realm there is benefit gained in the practice of skrying.

The Hebrew spelling of this angels name is VVLYH and has a value of 57. The first two letters being Vaus relates to the fixidity of nails helping to align the Pciean mutability. Lamed at the centre of the name stabilises (L-Justice-Libra), providing one with an excellent structure for the creative seed of Yod and insights through Heh (window). The value of 57 indicates extremes within this angels nature, with DNG-'soft, yielding; like wax', hence the freedom of movement, NGD-'stand strongly before others', NBH-'to become a prophet, foretell'- increased psychic powers through an expanded psyche, the latter expressed as shedding of redundant aspects of the self in ChMT-'lizard, or akin to in movement', another viewpoint is shown in MTCh-'range of a bow', i.e. extent of achievement, or sphere of higher aspirations - the guiding factor in unfolding the psyche. To synthesize these associations, we can turn to reduction for a basis -  $5+7=12$  - the sphere of the zodiac as the complete persona and the sequence of BY-'attend to self', VV-'connect, link together' and HVA-'permanent existence'. For the outermost view there is  $5 \times 7 = 35$  and BLG-'refresh' with AGLA-'a nature of God', the key idea here being Divine input through the innermost care of the self.

The key phrase belonging to Vavaliah is 'King and Ruler', emphasising ideas of leadership, dominion and guiding control. Hebrew connections are MLK(F) meaning King and ShLYT-ruler, which have values of 570 and 349 to examine. The first leads to AaShR-'be or become rich, opulent; ten', and ShAaR-'gate, the door, stand upright', while 349 yields TPSR-'bring into order, make quiet' and ShMT-'release, let drop, remit'. Combining these into one central theme, there is: 'casting away the outer and invalid

shells while entering the stillness of universal harmony, for this ascent, the ladder of ten lights is used to stand up with full consciousness into the movement of control where the Divine is as the crown and jewels of opulence shining'.

The biblical verse associated to this angel is number 13, ch.88 from Psalms: 'VANY ALYK(F) YHVH ShVAaThY VBBQR TLPLThY ThQDMK(F)' which translates as 'And I, unto Thee O Tetragrammaton, have cried and in the morning my prayer shall come before Thee' The number of letters in this verse is 32, hence the entire universe in force and form; now consider that the first 3 words each have 4 letters, while the remaining 4 have 5 letters each. Translating the triad of 4 as Chesed-Mercy-Pillar of Light and the quaternary of 5 as Geburah-Severity-Pillar of Darkness. There is the basic symbolism of nights shadow being followed by the illumination of day, with ideas of light freeing up movement, vision, communication etc, also existing in many forms.

#### 44. ILHAIH

This angel rules from 5 to 10 degrees Pisces and the latter half of the Saturn decante. From this the basic meaning of Ilhaiah is formed as an angel whose influence is expressed through forms of creativity, such as writing and painting and other forms of artistic expression, also he helps form a solid financial background to supplement such activity as a career. He helps the intuitive faculties unfold and at the same time produces internal discipline which helps broaden ones range of perceptions into many new areas without loss of control. In the magical range of activity Ilhaiah helps acquire skill by channelling information from psychic levels through astral projection.

The Hebrew spelling of this angels name is YLHYH and has a value of 60. Yod being the initial letter of the name indicates that the initiating force is creative and directive. Matched with the second Yod there comes the eyes of Ayin, seeing through the windows of Heh-one entered as normal sight, the other (the last letter) as a vision beyond immediate limitations. Lamed is poised between the seed and perception, bridging the new form and growing with the expansive recognition of the universal form. This is also seen as the intuitive/psychic inflow being accurately assimilated by the intellect which yields the fruits of wisdom. 60 is the value of the letter Samech, hence 'prop' with ideas of support and foundation relating here as well. Describing Ilhaian through 60 is HNH-'to behold', MChZH-'vision'- and 'TNA-'a basket', the latter a container for fruit to be carried to the market, i.e. financial benefit best gained

through ones own effort. Lastly there is LL-'wind or turn outside a particular course'. With 60 reduced to 6 and its relationship to Tiphareth it signifies the point of which stability and presence of the self is at its greatest, the life force is strong and creative energy flow is abundant.

The Key phrase associated to Ilhaiah is 'abiding forever', a direct expression of loyalty on a cosmic scale. The Hebrew spelling of this is 'NAMN(F) ThMYD' which have a numerical value of  $791+454=1245$ . By Gematria, 791 equates with TzAN(F)-'be fruitful, very fertile', while through 454 there is ThND-'oscillate, combining the two is 140( $1 \times 7 \times 4 \times 5$ ) and the word AaML-'harbour at'. The meaning of the first is clear, the second signifies the active and creative movement between positive and negative, while the third is of the energy and dedication required which is repaid in kind, according to the aims of the worker.

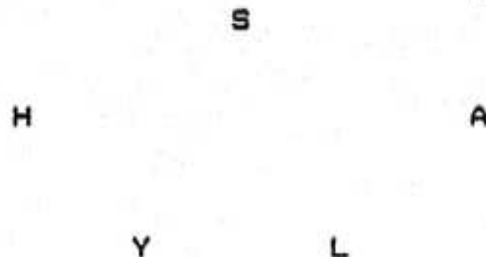
The biblical verse associated here is number 108, from Psalms, ch.119: 'NDBVTH PY RTzH-NA YHVH YMSHPTYK(F) LMDNY' which translates as 'Let the freewill offerings of my mouth, please Thee, O Tetragrammaton, and teach me Thy judgements'. The intimation here is of prayer and salutations, worded and spoken without the limitations of self interest. The significance of Nun here represents the freedom of passing through the gates of death and on to regeneration, a cycle occurring at every level of existence. Also Nun as 'fish' relates back to the Piscean association to Ilhaiah. By Notarikon the initial letters here are NPRNYYL which can be transcribed as PR-'breaking up, bursting', YL-'cry out' and NYN(F)-son, immediate offspring'. The sum of these seven letters is 430, hence ThL-'dew', the freshness of the morning light. The judgements of the Divine can be examined through the number of letters in this verse, 28, and through the association of YChVD-'union, unity and KCh-'power'.

#### 45. SAELAIAH

This angel rules from 10 to 15 degrees Pisces under the first half of the Jupiter decante. From this the basic meaning of Saেলাiah can be derived as an influence to help in areas of psychic work on a more outgoing and conscious level. This is done by enhancing ones powers in the psychic field and reinforcing ones imaginative and visual powers which tend to be strongest in the home, working environment and ones recreational and magical activities. Overall this angel supports work of a generous and compassionate nature with the catchword being 'unselfish'. This will eventually lead to a general area of wellbeing in ones own sphere. In fact this angel is considered a general provider of these things along with harmonious family relationships.



The Hebrew spelling of this angels name is SALYH, giving it a value of 106. This links its meaning to the 23rd angel, Malahel, which is also 106; from this a concept of a strong personal approach is derived. This is shown by using the home as a centre and drawing on the subconscious impressions and knowledge. By taking the Hebrew letters of Saelaiah and placing them in the form of a pentagram- in a clockwise manner we have thus:



This can be looked at in terms of the Elements and Spirit. When it is arranged according to the Invoking action of the Water Pentagram, HAYSL is derived. From that comes HA-'behold', Y-'seed of the Earth', and SL-'raise, exalt; basket' which synthesise the fructifying of the ground, yielding much produce. These fruits support a climb to a higher state of being and recognition within the waters of Binah. Going back to 106 we find it equates with DBQ-'become or remain close to', i.e. the realising of potential and QV-'a line, thread', alluding to the most direct link or way of getting to something, also it is a means of obtaining nourishment from the sea.

The key phrase attached to this angel is 'Mover of all things', a vast undertaking when seen at face value. One consideration here is the nature of the synthesis, wherein one thing moves (amongst a world of other actions of course), the entire universe moves in unison to prevent disorder and keep harmony. Another consideration is the word KL-'all'=50 which relates to action and the Severity of Geburah (by Aiq Beker) and the word HMM-'turbulence' (especially as in a multitude) yet with the balance of ADMH-'earth of Chesed', the essence of these meanings is in MTA-'reach unto, come to' with BMCh-'to be high, elevated'.

Saelaiah has verse 18, ch. 94, from Psalms associated to it: 'AM(F)-AMRTHY MTH RVLY ChSDK(F) YHVH YSAaDNY' which translates as 'When I said my foot hath been moved, Thy mercy, O Tetragrammaton, will uphold me'. This may be interpreted as an unwilling, forced move; Divine justice recognising a lack of intent in what otherwise would have been a negative action. The

first word in this verse, AM(F) has a root meaning of 'support, sustain, confirm' and 'mother', which leads back to the significance of the home and the maternal strength it embodies. Mercy, is a reference to Chesed and its planetary attribute, Jupiter, with its compassion and upbuilding forces, linked to Aleph as the initial letter which brings out ideas of preparing the ground so that the best can be gained from it.

#### 46. NGHARAIEL

This angel rules from 15 to 20 degrees Pisces as well as the latter half of the Jupiter Decante. From this the basic meaning of Ngharaïel can be derived as an angelic force that helps in the areas of sickness and health. This of course extends across the board to include psychic healing as well. He in fact helps diagnose through the psychic faculties as well as areas such as psychology. One's sense of refinement is deepened, benefitting the talents of people like composers and designers. In the magical realm Ngharaïel assists with determining the subtle energies of any object, area or person.

The Hebrew spelling of this angel's name is AaRYAL, which has a numerical value of 311. The introverted nature of Ngharaïel is made clear by Theosophic reduction, giving the underlying value of 5, while Theosophic multiplication yields the lesser number of three for its overall meaning. The significance of this lies in the fact that 5, relating to Geburah, shows a force which breaks down barriers, leading via the 18th Path (Cheth-Chariot-Cancer) to Binah as 3, which gives wisdom as the very deepest level of life. Expanding this meaning through 311 links ShGCh- 'view attentively, pry', ShBT- 'rod, sceptre, tribal', with the former an object of power while it is here a divining or healing rod, or even as a composer's baton. The relationship to tribal suggests the Collective Unconscious and TzPQYAL- 'archangel of Binah',

The keyword relating to this angel is 'revealer'. In Hebrew this is GYLH, equating with 48 and thence GDVLH- 'Gedulah, a title of Chesed'. By reduction this is 12 and relates to wholeness being expressed by the sphere of the zodiac. This wholeness is further developed by  $4 \times 8 = 32$ , the number of Paths of the Sepher Yetzirah and the Tree of Life. Looking at GYLH through Temurah, using the 11th table of AKBY (creative energy) the letters that are formed are TzBTAA from which comes TzBT- 'to reach or hold out' and Aa- 'eye', emphasizing the two way structure of this keyword meaning. By Gematria, TzBTAA equals 171 and the words 'NATzL- 'emanating from' with PNYAL- 'Face of God'. Linking all this back to the nature of Ngharaïel, there surfaces the idea of directly looking at/contending with aspects of the universal

whole. The higher perceptions and sense of affinity. Consider as an underlying factor 171 reduced to 9 and GAH-'to increase or grow higher, as waters'.

The biblical verse associated here is number 9, ch. 145 from Psalms: 'TVB-YHVH LKL VRCHMYV AaL-KL -MAaSHYV' which translates as 'Tetragrammaton is good unto every man, and His Mercies are over all His works'. Here again the idea of Divine Mercies is strongly used in the sense of Chesed, it here expresses the beneficial issuing forth and application of creative forces/structures. The meaning of the first word TVB- is 'good', it parallels with CHDH-'to brighten, make joyful', YHB-'to give, supply' and TCh-'spread over the surface'. Combining this with the last word MAaSHYV-426, its meaning is 'His works' and relates to rearrangement of these letters in MVSHYAA-'saviour, deliverer', the latter half of these also connecting with the key word 'revealer'.

#### 47. ASLAI AH

This angel rules from 20 to 25 degrees Pisces and the first half of the Mars decante. From this a basic meaning of Aslaiah's nature can be derived as one who assists advanced science. This also covers areas such as parapsychology, and metaphysical fields. The main influence of his energies lies in making the individual more aware of the nature of the Divine within and can bring about in some instances prophetic insights into situations along with an understanding of the underlying forces that will shape future cultural growth and movements. Also allied with this is the inclination to contact secret societies and the power behind the scenes of these movements and societies.

The Hebrew lettering of this angel's name is AaShLYH and it has a value of 413. This relates to psychic vision and its communication, through ABRAH DBR-'the voice of the Chief Seer'. By Notarikon this is AD-'mist, vapour' which has a value of 5-the number of the Sephirah ascribed to Mars (i.e. Geburah). There is also MAaSHH-'work' and makes it clear that the attainment of such powers requires an energetic input from the deeper recesses of the self. With TVTh-'going without food', there is a declaring the need to make sacrifices. ADRGZR-'nobles, prefects' shows a certain amount of respect while HQDVSh-'the Holy One' relates to seeking the Divine source. One should understand that the above examples are not describing a position of achievement but are centered around internal growth. The value of Aslaiah's name reduces to 10 and relates to other words such as HH-'window' and ChB-'a hidden place'; through multiplication it produces 20 and implies the process from the singular to the dual. Considering 15 as the point between these two numbers it then links up with HVD-'Hod/Splendour', the eighth Sephirah which is

tied into mercury and communication. The expanded form of 20 is described by AChVH-'fraternity' and Yod-'the hand' which stresses a sympathetic contact.

The key phrase belonging to Aslaiah is 'Just Judge', in itself it is an ideal highly acknowledged yet not easily achieved within the human sphere. J, as a Hebrew letter, relates to Yod, hence the seed of truth, and the hand which controls that. The word 'just' translates as TzVDQ-200, while 'judge' is ShVPT-395, which have a combined total of 595. The first number connects with Resh, the head, centre of intelligence and consciousness. This letter is from the path linking Hod-which can equate to intellect (through its Mercurial association), with Yesod as Foundation, on which are balanced the Pillars of Mercy and Severity. 395 is the value of MSHNH-'double, two' combining this with ChVG-'circle, orbit' (from 395 reduced to 17) generates the idea of a central oint focussed between two extremities. 595 is the result of 34 (by Theosophic addition), hence AL LB-'God the Father', the Divine Name attributed to the Sephirah of Chesed and its associate Jupiter.

The biblical verse associated here is numbner 6, ch. 92 from Psalms: 'MH-GDLV MAaSHYK(F) YHVH MAD AaMQV MChShBThYK(F)' which translates as 'How great have been Thy Works, O Tetragrammaton, very deep have been Thy devices'. The verse number 6 relates to GG-'to expand, draw out', another consideration is the Hebrew for devices which also translates as 'thoughts'.

#### 48. MIHEL

This angel rules from 25 to 30 degrees Pisces and is also influenced by the latter half of the Mars decante. From this the basic meaning of Mihel can be derived as an angel who influences the building up of practicality and decisiveness, which leads the individual to be able to control and direct his or her psychic force as well as other energies at hand. On a mundane level we have Mihel directing his energies to help one build up a strong position within a large corporation or government agency by giving him access to material which is normally considered secret. He assists the growth of the self through the psychic areas for magical work.

The Hebrew lettering of this angels name is MYHAL which has a value of 86. The first letter suggests a wave motion, mild yet with much power through its persistent action. The four following letters consist of the two Godnames used in this system to transform names of the diety to their angelic counterparts; otherwise linked to the Sephiroth of Chokmah and Chesed. One further connection is to the keywords of Mercy and Severity



which are analogous to the right and left pillars. This gives rise to the idea of two parallel forces meeting at midstream, where the safe and middle pillar is formed. From a different angle this is expressed in AHYH ADNY(86)-'a Name of God asserting the identity and association of Kether and Malkuth'. Other elaborations of this angels meaning are in KVS-'a cup', the flow of pure and subtle energies, with MLVY-'plentitude, an abundance', APH-'to heat through', which means an influence or effect well beyond the outer layer.

The key phrase for this angel is 'Sending forth as a Father', there appears first of all the idea of a stepfather, yet at a deeper level the archetype found in Chokmah comes to mind in a role which goes further than the boundaries of domesticity. The intimation of Kether is clear, being the only one in a position above Chokmah and thus able to assume that role. Translating 'forth' to Hebrew we have the word HLAH which has a value of 41, a direct relation to Mars through Geburah,  $4+1=5$ . 41 also equates to ALY-'My God', AChLB-'fecundity, fertility', and GBVL-'limits, frontiers' which describes the idea of expansion towards higher aims using creative energy.

The biblical verse associated here is number 2, ch.98 from Psalms: 'HVDYAA YHVH YShVAaThV LAaYNY HGVYMMV(F) GLH TzDQThV' which translates as 'Tetragrammaton hath made known His salvation, in the sight of the Nations hath He revealed His justice.' In this verse there are 33 letters, the central letter being Ayin, which as a glyph represents two eyes and denotes dual form united in one single function. The initial letters of the seven words are HYYLHGTz, which have a value of 133 and relate to PGAA-'meet with, approach'. This expresses free movement - unopposed, which is strong and active in its presence, triggering of constructive responses. The word 'justice' further alludes to balanced action or response to action, a key word suited to the functions of the Middle Pillar.

~~~~~

LESSON 166

49. UHAUEL

This angel rules the first 5 degrees of the esoterically recognised zodiac (0 to 5 degrees Aries) and the first half of the Mars decante. From this the basic meaning of Uhauel can be derived as an influence that helps with any form of power, both in breaking down old forms or conditions and initiating new structures; detachment from the confines of the past is realised with ease, overcoming obstacles becomes a more refreshing challenge and satisfies a growth in ones competitive instinct, this also applies to contending with enemies. This angel also helps increase ones sex drive also. In the magical realm he helps gain victory over negative forces when entering into new areas of consciousness.

The Hebrew spelling of this angels name is VHVAL and has a numerical value of 48. Diversity is evident here, with 48 being divisible by 2,3,4,6,8,12,16 and 24. 4×12 indicates the elements active through the entire zodiac, hence power, pure enough to be unlimited in its potential action. 3×16 is the power of the trinity in AChZ-'hold, handle' i.e. moving in direct contact with HVH-'war, lust, injury'. Words relating to this angel through 48 are GMH-'forces opposed to', MZA-'to heat, make dry', ChYL-'strength, might, bravery' and KVKB-'star,planet'. For the underlying meaning through $4+8=12$, there arises AZD-'he departed, went forth', and DGH-'to multiply'. A further reduction to 3 expresses the origins of the energy. Expansion of this meaning through 32 yields the ideas of ChZYZ-'forked lightning', ZKH-'was pure' and KBVD-'glory'; going to the limits of meaning via $3 \times 2=6$ describes activity centered around and from the self. There is also $6 \times 8=48$, with 6 the mystic number of Binah, and 8 is related to Hod; as well plus $3+2=5$ and Geburah- thus the Pillar of Severity.

The key phrase relating to this angel is 'Great and Lofty', continuing the essence of meaning conveyed in the previous paragraphs. One translation of this key is NAaLH-155 for 'Great' and NShGB-355 for 'Lofty'; for an association of ideas there is QNH-'a seed' with MChShBH-'thought,idea', these values combined in 510 yield YRSh-'succeed'. A central idea from this is of something moving from the unmanifest to a manifest state which leads to success.

The biblical verse associated here is number 3, ch.145 from Psalms: 'GDVL YHVH VMHLL MAD YLGDLTbV AYN(F) ChQR' which

translates as 'Great is Tetragrammaton and greatly to be praised, and unto His greatness there is not an end'. The first Hebrew word means 'great', it has a value of 43 and links with GYL-'to rejoice' and through $4 \times 3 = 12$ comes the idea of vast entirety through the zodiacal sphere. Notarikon leads us to GY-'a nation or land rising', YVM-'a day, daylight' and ACh-'brother, kinsman'. The numerical total of the 7 letters of this verse is 78, which brings forward MZLA-'influence from Kether', MLCh-'salt' i.e. earth, and NKCh-'well aligned, directness', the path of pure energy. Finally the number of letters in this verse is 29, a Prime Number expressing the masculine current.

50. DENEYAEI

This angel rules from 5 to 10 degrees Aries and the latter half of the Mars decante. From this, the basic meaning of Deneyael can be derived as an influence that stimulates thought which leads directly to new ideas and creativity that may lead to stronger position for the individual. This angel also instills a protective territorial instinct within the individual, especially in the home. In the magical realm Deneyael helps create forms on the astral level.

The Hebrew spelling of this angel's name is DNYAL and has a numerical value of 95. Going by the letter meanings there is Daleth-'the door' to Nun-'fish', a nourishment and also being free to move capably within the sea of life's experiences. Also there is Yod-'the directing hand' which utilises the power in the Ox of Aleph as it begins a cycle of movement, with a firm balanced hold through the ox-goad of Lamed. By numeration, Deneyael is linked in meaning to the 12th angel Hihaiiah, who teaches how to gain vitality and inspiring that in others, as well as producing deeper levels of communication than normal, especially in the home. Comparing this to other words of the same value there is YPH-'beautiful, make thus', PChZ-'to overflow' i.e. an abundance beyond expectation, and MLKH-'queen' which shows strength and authority. As 95 reduces to 5 via 14, there is the force of Mars emphasized through YBB-'offering, sacrifice' and HDH-'move something forth, light darting'.

The key phrase associated to this angel is 'Merciful Judge', suggesting a balancing of the harshness of the Martian influence. Merciful can be interpreted directly through Chesed or RChMNY which has a value of 308: the word Judge was examined as part of the key phrase for the 47th angel Aslaiah, through ShVPT-395. The value of 308 relates to ideas of BVQR-'daybreak', QRCh-'without roughness' and ShCh-'deep thought, bow or incline'; while 395 gives an expanded meaning through 135, in LHQ-'grow increasingly' and QHL-'congregation' which suggest a figure to whom much

attention is due. The values of the two words combine as 703, which links to ABRK(F)-'Father of blessings' and GN(F)-'defend, shielded', furthermore 703 is the mystic number of 37 (through Theosophic addition) which yields LZ-'devotion of force', GDL-'to grow great' and ALHA-'God'.

The biblical verse associated here is the 8th, from Psalms, Ch.145: 'CHNVN(F) VRHVM(F) YHVH ARK(F) APYM(F) VGDVL-CHSD' which translates as 'Merciful and gracious is Tetragrammaton, slow to anger and abounding in Mercy'. 4 is a significant number in this verse of 28 letters divided by 7 words, with 4 finals and the first word being of 4 letters. CHNVN(F) has a value of 764, connecting it with SDN(F)-'anvil' i.e working into its best shape. Four is identified with Chesed, the first movement beyond the unmanifested into existence. The idea of 'anvil' is further expressed in the tempering of Geburahs forward intensity by the nature of its counterpart, and the stability it creates. Of the 28 letters in this verse, it suggests KCh-'power' and YChVD-'union, unity'.

51. HECHASHEIAH

This angel covers from 10 to 15 degrees Aries and the first part of the Solar decante. From this the basic meaning of Hechasheiah can be derived as an influence that helps develop leadership qualities. He also helps provide us with the presence of mind to wield authority with dignity and respect and channel creative energies that will inspire others and help with group activities. In day to day activities this angels influences will show in possible promotions to increasingly significant positions where ones innovative ideas can be put to use, practical application being an area of importance. In the magical realm Hechasheiahs skill helps the Hierophants role in ritual.

The Hebrew spelling of this angels name is HChShYH which has a value of 328. The two Heh's are the Mother and Daughter in YHVH the protective light and subtle understanding manifest in the Kingdom of earth. The remaining middle letters are YChSh-'to work out according to family structure and YShCH-'to swim' i.e. great Sea of Binah. Shin, as the central letter symbolises fire, activity in its most intense form.

The key phrase associated to Hechasheiah is 'Secret and Impenetrable', conveying the idea of being beyond reproach. 'Secret' translates as SVDY-80, while 'Impenetrable' is LA ChDYR-253; these combine as 333 which links up GLSh-'look smooth and glossy', ShLG-'be bright, shine, snow' and AYQ BKR-'Qabalah of the 9 Chambers'. The idea at the midst of this is of an outward appearance which hides a unified brilliance with access only

through ways akin to its own nature. Expanding on this are words with a value of 80, such as VAaD-'union, an assembling', KLL-'universal, general' and KS-'throne'. KS also has a meaning of 'work out by number', aptly referring to the structure and movement of the universe being expressed in a numerical design. From 253 there comes NGR-'be spread out' and MRVBH-'much, numerous'. As $2 \times 5 \times 3 = 30$ -Lamed, an overall balanced format is clearly present, even outside of the 'Secret and Impenetrable'. The reduction of $2+5+3=10$ describes the divine presence in Malkuth, visible everywhere with the eyes open. The idea of this is conveyed in Ayin/Eye/70 plus the 10, taken from the Heh at each end of the angelic name to which this key phrase belongs.

The biblical verse associated here is number 31 from Psalms, ch.104: 'YHY KBVR YHVH LAaVLM(F) YSHMCh YHVH BMAaShYV' which translates as 'The Glory of Tetragrammaton shall endure forever, Tetragrammaton shall rejoice in His works'. Dual form is one prominent idea symbolised here, symbolised in YHVH being used twice and in reflecting on His works. Also power is generated through the triad, as evidenced by the three actions of enduring, work and rejoicing. This is further shown in the seven initial letters, four of which are Yods-the seed spread out while the remaining three spell KLB-'bring together or very close' and in adding to 52 which links with ABA VAMA -'father and mother' plus NB-'germinate, create growth in'. The combined value of the seven letters is 92, hence SBL-support, bear'.

52. AMAMIAH

This angel rules from 13 to 20 degrees Aries and the latter half of the Solar Decante. From this the basic meaning of this angel can be derived as an influence that helps individuals with will power and determination, ensuring that projects are not only begun but finished with style and accuracy; ones ability to project an exemplary public image is enhanced, along with a good rapport with associates. Positions of power are easily gained, especially within the military, police or heavy industry; ones sex drive (or energy) is increased as does ones will to create. In the magical realm one gains insights into death and rebirth.

The Hebrew spelling of this angels name is AaMMYH and has a value of 163. The first and last of these letters form AaH which is a rootword describing that which is gaining its own freedom, beginning life outside of the womb. Mem at the centre reveals its association to the Hanged Man, with ideas of sacrifice, followed by regeneration on a higher arc. The surrounding letters MY relate the meaning of water, the sea which is a massive reserve to draw from. 163 links together ideas from AaTzH-'an assembly, render firm and steady' (the latter meaning is of AaTzH as a root

word), and TzAaH-'to spread out' contrasting aspects unless considered in terms of expansion and contraction, day and night etc. If we divide 165 by 5, the Kabalistic number of power- 33, results, expressing that energy in GL-'fountain, circular motion' and LBA-'to milk'. 33 reduces to 6 and expands to 9, hence the Self reaching its greatest strength, the Foundation of (through $6+9=15$) YH-'the essence, He who is', by way of GAVI-'carrying out exaltation. 15 ($1+5=6$) is also the mystical number of Geburah.

The key phrase associated here is 'covered in darkness' which suggests a meaning given to the 51st angel's key phrase. The word 'covered' can be written as ChYPH-103, with 'in darkness' as BChVShK(F)-816. The first word associates to MNChH-'oblation', and YTzG-'place in a certain condition or situation' and ABQ-'to wrestle, struggle' while 816 equates with TZP(f)-Notariqon of TLZVK(F) PChD -'to cast down purity and clarity in mortal fear'. As the sum of these-919-reduces to 19 (With DYH-'was black' and ChVH-'to manifest, show forth') and on to 10 then 1. there is always means of escape from any such negative state of being. One clue for this is the idea of oblation, a sacrifice to the Divine.

The biblical verse associated here is number 18, ch.7. from Psalms: 'AVDH YHVH KTzDQV VAZMRH SHM-YHVH AaLYVN(F)' which translates as 'I will give thanks unto Tetragrammaton according to His righteousness, and I will sing Psalms unto the name of Tetragrammaton Most High'. This is a paean of recognition and devotion and expresses dual form, elaborating it by first identifying actions of the Divine and then relating actions to be recognised on a macrocosmic level- a two way focus. This first word of this verse is AVDH-16 which connects with ChZA-'behold, focus on' and ChChi-catch or hold' while the last word has a value of 816-matching with the latter half of the key phrase.

53. NANAEL

This angel rules from 20 to 25 degrees Aries and the first half of the Venus decante. from this the basic meaning of Nanael can be derived as an influence that initiates and expands enterprises relating to philosophy, religion and higher education, with a constructive emphasis on subtler refinement. On a day to day basis this angel helps by increasing potential in business structure and professional areas in a way that is both effective and profitable yet with sufficient feeling to prevent any damage to others on a personal level. Nanael helps strengthen relationships to the point where they are most rewarding and productive for both sides. In the magical sphere of influence, Nanael helps one to work with meditative exercises (like the

Middle Pilar for example).

The Hebrew spelling of this angel's name is NNAAL which has a numerical value of 132. With Aleph as the central figure there is still that strong initiatory presence, on one side expressed as NN(F) 'propagate a son' and the other side is AL-'God' i.e. activating the divine presence. 132 is also the value of QBL-'to receive' which signifies an inflow of energy and resources. There is also BSYS-'basis, foundation' which is the concrete realism underlying a good approach to business and other enterprises. BYSS is another and means 'establish', which when taken in context relates to the concept of putting an idea into action. By both expansion and reduction $132=6$, hence the continuously strong focus on or from the self, this is further conveyed by BD-'singled', HA-'behold' and GG-'to expand, draw out', the latter of these describing one's sphere of action, and consciousness, a two way function between a powerful presence and the surrounding people/forms/etc.

The key phrase of this angel is 'Caster down of the proud', intimating the Divine removing those so egocentric as to be irrational about their place in life, self defeating. One translation of proud is GA-4, which links with BB-'hollow' while another is ShChTzN-1098, which correlates with NDQR MRDK(f)- 'to be pricked, pierced by material spirit or gross air'.

The biblical verse attached to this is number 75, ch.119 from Psalms. 'YDAaThY YHVH KY-TzDQ MShPTYK(F) VAMVNH AaNYThNY' which translates as 'I have known, O Tetragrammaton that righteous are Thy judgements, and in faithfulness hast Thou humbled me'. Here the idea of being humbled is given as an action ultimately beneficial with strength of devotion as a supportive structure through much trauma. This all links with the key phrase, as a fall in the external world which is a reflection of progress made within. The verse begins with YD-'hand, guiding or directing power' then finishes with NY-a rootword meaning every idea of youth, freshness; of a new production'. At its centre is SHP(F)-'cover or overwhelm' while the number of the letters in this verse is 32, symbolising the universe and its entire cycle of being. Several words of the same value are ZKH-'to be clear, clean' and LB-'mind, heart' again bringing out the idea of regeneration with sacrifice as a necessary factor.

54. NITHAEL

This angel rules 25 to 30 degrees Aries and the latter half of the Venus decante. From this the basic meaning of this angel can be derived as having an influence that helps the growth of independence within the individual by giving one a new degree of

resourcefulness. Nithael also appears to help in pioneering new methods of problem solving and building up a harmonious and productive work scene whether it be on a personal or group level. This angel also influences the cultural sphere as well and helps develop contact with foreign people, giving a good insight into recognising their customs and life styles. Nithael is considered a guide for the translating of life's lessons into consciously realised knowledge, through breaking down the barriers to the subconscious and creating ways of interpreting its outflow of information. In the magical realm Nithael assists with entry into deeper levels of the self or into similar levels of the Macrocosmic being, such as in skrying or rising through the planes and other such techniques of astral projection.

The Hebrew spelling of this angel's name is NYTHAL and has a value of 491. In examining this number as movement on the Tree of Life, its point of beginning is in Chesed and relates to the constructive forces. Now proceeding via Kaph-Wheel of Fortune, the cycles of experience and progress are activated. This path leads to Netzach which is in empathy with the planet Venus and relates to the senses; while the path leading to the 9th Sephirah of Yesod is that of Tzaddi, the Star, a brilliant light as guide for the way ahead. The numeration of Tzaddi connects directly with Yesod which is analogous to the subconscious mind or astral light. Going upwards towards Kether, Samekh-Sagittarius is the ascending action itself which is well balanced as it draws from the cross influence of Peh-mars, then in reaching Tiphareth the entire self is integrated and true to form. The final path is that of Gimel, which symbolises a camel, this shows the use of energising forces from water, the very source of life itself. The paths crossing this path are first that of Teth and Strength which provide for a mastery of the lower by the Higher, then Daleth, which as a door is the final entrance to the crown through uniting of the two Sephiroth which it connects. Using the gematria of 491 brings TzATH-'to go (from the idea of emerging), by reduction $491=14$ and GVH-'form into a mass or body'-i.e. the project begun, plus HDH-'move something forward, light darting' which suggests the Flaming Sword in its role of manifesting a structure of growth. The further reduction to five also shows the rising of energy.

The key phrase attributed to this angel is 'Celestial King'. The Oxford dictionary describes 'celestial' as 'of the sky, heavenly divine, beautiful' which compares with the highest range of ideas while 'King' evokes the concepts of power and structure united in a highly evolved figure of authority. The first of these words translates into Hebrew as ShMYMY-400, hence the letter Tau which as a cross signifies the four elements in equilibrated form, as Saturn is associated to it there is also the concept of the karmic cycles. 400 is also the value of QSh-

'gather together', now with MLK(f)-'King' worth 570 there is also ShAaR-'stand upright, gateway'; through combining these in 970 there is RAaN(F)-flourishing' which gives the overall idea of synthesising into the most perfect form for access into the fullness of the life force, on the throne of the elements.

The biblical verse associated here is number 19, from Psalms, ch.103: 'YHVH BSHMYM(F) HKYN(F) KSAV VMLKVTHV BKL MSHLH' which translates as 'Tetragrammaton hath established His Throne in Heaven, and his Kingdom ruleth over all'. There are 31 letters in this verse, indicating Divine unity through Al-'a name of God', and it is also a Prime Number. The central five letters spell KSA-'throne' and VV-nail, fasten or join together'

~~~~~

## LESSON 167

### 55. MIBAHAIH

This angel rules from 0 to 5 degrees Taurus and the first part of the Mercury decante. From this the basic meaning of Mibahaiah is derived as an influence that assists in building a firm material and emotional basis, particularly with regard to association with people inside ones everyday activity. Also this angel helps overcome inertia through adaptability and produces an easier flow of communication, or even the application of scientific techniques in loosening up any such lack of movement. In matters of finance, Mibahaiah enhances ones mental agility while in ones social sphere general activity is enlivened. In the magical realm this angel helps in communication with plants as ritual wands and also in alchemical rituals.

The Hebrew spelling of this angels name is MBHYH, which adds up to the value of 62. This number, when halved to 31 conveys the idea of duality, as 31=AL- the female essence which is balanced with YH- the male essence which is affixed here to the God name MBH. Following this up, the two names YH+AL=46 and relates to the word HBDLH-'a dividing. separation, i.e. two distinct parts which are parallel in some way. This primary idea can be developed in all directions, but is most relevant here in the sense that the two sides involved here are opposites and hence activate each other when they come into contact. Further indications of this are the following words equating with 62:NDCh-'impel or force, an impulsive movement', and NZH-'leap out/ up'. other words of the same value are:ZNH-'surround, contain within a circle' and SB-'to turn', describing a definite sphere within which this activity is concentrated, also definite movement of the life cycle. HLKVA-'to go to fight' and BS-'tread underfoot' suggests a move towards external progress utilising the Taurean approach. Both ASA and ZNH have the meaning of 'healing' which refers to the resolving of a state of inactivity, which eases tensions in the surrounding sphere.

The keyword associated to this angel is 'Eternal', a word the Oxford Dictionary defines as meaning something that has always existed and will exist. This is taken from the latin 'aevum' which means 'age'. Translated into Hebrew it is NTzChY which adds up to 158, which when approached through Theosophic reduction takes us first to 14 and relates to AChH-'to join, connect', GYA-'rising ground' and HDH-'move something forth-light darting'. From 14 comes 5 and AD-'mist vapour' plus GB-'prominence'i.e. form rising up from the mists of the

unmanifested, taking on a distinct mode of existence. 158 by expansion ( $1 \times 5 \times 8 = 40$ ) relates to GVAL-'liberator', a title of Yesod/Foundation', ChLB-'milk' and is YD YHVH- 'the hand of the eternal' taking 40 as M and 5 as H there is MH-'measure, gauge' which is the Eternal One measuring the extent of the Universe by that which is in existence and its sphere of being a ligecycle.

The biblical verse associated here is 13, ch.102: 'VATHH YHVH LAaVLM ThShB VZKRK(F) LDVR VDR' which translates as 'But Thou O Tetragrammaton, shall endure forever and Thy memorial from generation to generation'. The first letter in this verse is Vau, its meaning as a nail or pin suitably conveys the idea of something fixed into place. Resh as the final letter relates to the Sun, existing and generating light through its own energies, with a sphere extended in its planetary surrounds. This fits in with the basic meaning given to this angel, in a strong position while developing outwards the range of its existence.

### 36. PUIAEL

This angel covers from 5 to 10 degrees Taurus and the latter half of the Mercury decante. From this the basic meaning of this angels influence can be derived as helping to build up the family environment, particularly by strengthening its foundation on all levels- i.e. financially and emotionally of relationships within the family, i.e; ones capabilities in defending the self and the home are strengthened, along with being able to maintain any position as a stronghold. The ability to communicate through artistic expression is enhanced, especially the dramatics of acting. In the magical realm Puiael assists with the defence of a weak position and with protection from any excess of subtle energies or psychic attack.

The Hebrew spelling of this angels name is PVYAL and has a numerical value of 127, which is a prime number indicating undivided strength. Looking at the lettering, Peh is of the mouth and relates to good communication, but it also relates to Mars-power stabilised through the fixidity of Vau-Nail-Hierophant. Yod is the hands which move the building blocks into defensive walls, confidently directing the energy harnessed in PV and Aleph Lamed. It is also the seed of creative action. Through 127 there are linked meanings of MVTBAa-'material' and PTM which is the Notariqon for PNYM(F) TQYP(F) MMLKH-'the countenance of the Sentry Guard reigns'. 127 reduces to 10 which continues the idea of the material at an underlying level, through the association of the kingdom of Malkuth. Furthermore, 10 is the mystical number of Chesed, hence the presence of upbuilding forces in this angels nature. By expansion,  $127 = 14$  and ATD-'to fasten, drive in strongly' with DVD-'love, beloved'; approaching this by  $12 \times 7$

provides 84, which in esoteric terms is the length of a life; it is the third phase of this beginning at the age of 14 that a person moves to establish their existence as an individual. This is described by YAA-D-'appoint, determine an arrangement.

The key phrase associated to Puiael is 'Supporting all Things', its outward meaning is a direct expression of the angels influence. Translating this key phrase into Hebrew we have 'AAMS KL DBR' with a value of  $170+50+206=426$ . Going first to an overall association of the meaning through 426 there is MVShYAA-'a saviour, deliverer', and GDVLH-'mercy' via its expansion to 48. Elaborating on this leads us to link in 170-MQL-'wand' and PLS-'to make level or even', in 50-MTA-'reach unto, come unto', ChBLY-'pains, sorrows' and HMMH-'turbulence-especially in a multitude' plus in 206-DBR-'lead, drive along the way' and YMY AaVLM-'they of the world'. The central idea in this is clearly Divine intervention to upraise and stabilise the troubled, a theme which is continued in the verse below.

The biblical verse associated here is number 14, ch.14E: 'SVMK(F) YHVH LKL-RNPLYM(F) VZVQP(F) LKL-HKFPVPM(F)' which translates as 'Tetragrammaton upholdeth all those who fall, and lifteth up all those who are down'. Samekh as the first letter has the appropriate name of 'Prop' with a numerical value of 60, which connects with BNCh-'build a house' and GNZ-'have a repository'. There are 32 letters in this verse which implies the total number of Kabbalistic paths and Sephiroth. The central two letters are YM(F) and relate to the sea, thus the movement of life from its origins, with many tides and currents which are the cycles of being. The final letter is M, a final in itself, the value of that as 600 leads us to QShR-'well fixed and constructed' with SMK(F)-'support or be supported' and ThR-'turn around, circular arrangement'. Adding together these four letters produces 1270, corresponding to the value of Puiael plus an extra dimension.

## 57. NEMAMIAH

This angel rules from 10 to 15 degrees Taurus and the first half of the Lunar decante. Since the Moon is exalted in Taurus there is a stronger accentuation of positive value here. The basic influence of this angel is to provide assistance in developing a down to earth approach, in a way which is of primary benefit in entering professions or activities requiring skill and specialised knowledge or training. Nemamiah helps with the ability to synthesize that knowledge and effectively apply it. Creative and artistic abilities are enhanced as a means of keeping in contact with the deeper recesses of the self. In the magical realm Nemamiah helps in establishing a good rapport with



the elementals.

The Hebrew spelling of this angels name is NMMYH and has a numerical value of 145, a number which contains ideas of balanced power through  $1+4=5$ , thus 5 with 5, these combine as 10 and as such has dominion over the material kingdom of Malkuth.  $5 \times 5 = 25$  and YZCh-'will be separated', while  $145 = 29 \times 5$  and from 29 comes DKH-'to fragment', hence a large area of knowledge and its intellectual sphere, 5 continues the idea of power. 145 expanded, relates to ChZH-'settled, fixed' and TVH-'to spin'-i.e. forming a web, clearly symbolic of integrated form. Breaking 145 into 1 as unity and 45, the latter is expressive of MAD-'to be strong' and MH-'Yetzirah's secret nature', the second of these especially fits in with 45 being the mystic number of Yesod-Moon and the unconscious mind. These ideas combine to describe access to a major resource of strength deep within the self, plus the largely inactive ability of the mental functions to process and co-ordinate information for use. The Gematria of 145 provides the word MAaLH-'ascent, advantage' and SAaVDH-'meal', i.e. a form of nourishment.

The key word for Nemamah is 'Loveable' a term which clearly implies the nature of Venus, the ruling planet of Taurus. In Hebrew this is ChBYB and thus a value of 22, immediately suggests an entire and complete form as in the 22 Paths, letters of the Hebrew Alphabet etc. There is an unchanging firmness of structure shown by Theosophic expansion and reduction, both yielding the same number from 22, which is 4. This refers to the compassionate nature of the divine in Chesed. 22 finds associated meanings in YChD-'unite into one' and TVBH-'good, kindness' which shows a connection with 13.

The biblical verse associated here is number 11 from Psalms, Ch. 115: 'YRAY YHVH BTChV BYHVH AaZRM(F) VMGNM(F) HVA' which translates to 'Ye who fear Tetragrammaton, confide in Tetragrammaton, their Help and their Shield is He'. Looking at the first letter of each word we have YYBBAAVH which has a numerical value of 105, a number denoting unity, generating power which is extended beyond its undivided sphere. Beth is the central letter and its meaning is 'house', to put it with the first and last of these seven letters yields YHB-'to give, supply, place' Through 105 there is MSH -'the dissolving of texture or structure'-i.e. the preliminary essential to change. Also there is KPH-'bend, sway' and AaLH-'ascending'. The chapter of this verse is 115 and so relates to HNNY-'here I am', while the verse number is 11 an links with TB-'be amiable, compassionate' plus DHB-'gold, golden', these combine in 126 and relate to YHVH ADNY AGLA-'a name of God'.

## 38. YEILEEL

This angel rules from 15 to 20 degrees Taurus as well as the latter half of the Lunar decante. From this the basic meaning of Yeileel's nature can be determined as an influence that assists one in working with religious and educational institutions, especially where matters of finance and economics are concerned. This leads to much potential involvement in these areas allowing one to directly influence their growth and expansion. Yeileel enhances ones intuitive and psychic powers in career activities, as well as helping one in areas of God-form assumption exercises in which their power can be tapped for our own use.

The Hebrew spelling of this angels name is YYLAL which has a numerical value of 81, the same as Yelauiel (2) which has a basic meaning pertaining to the powers of fixidity, determination, diplomacy and the will to improve. The Hebrew lettering of Yeileel's name refers to the seeds of growth whose potential for a healthy existence is greatly raised by stable surrounds and a constant inflow of the life force. Now looking at YYLAL through Temurah, the 6th Table of AVBH, which has a key concept of focussing on a central point and other Taurus related concepts. YYLAL translates into ShShQVQ, which forms into QSh-'collect one by one, gather together' and ShVQ-'market place'. These express success through application to detail in establishing a structure, utilising a sphere of resources both free flowing and full of potential. Turning to the 3rd table of Temurah, Agdath, which is relative to the Moon and expressions of the trinity, the angels name then becomes AaAaNGN(f) and the words AaN(F)-'a name of God' plus AaNG-'delight, pleasure, joy'. The value of these letters combined is 243, which links to GMR-'learned, complete, finish, bring to pass'.

The key phrase associated here is 'Hearer of Cries' and suggests a sympathetic and merciful one, which closely allies with Cheseds nature. In Hebrew this phrase reads: 'MAZYN(F) MN(F) BKY' and has a numerical value of 738, 740 and 32 with an overall value of 230 (disregarding finals). Beginning with 738, this reduces to 20 and expands to 280 relating to words such as 'YVD-'the hand' plus KRS-'throne' and the idea ranging between these two. In the same way 740 produces 11 and 28 (or 280) with the primary idea at the centre of AVD-'the special fire or light' plus YChVD-'union, unity' or KCh-'power'. 32 relates to the number of Paths and Sephiroth of the Kabbalah on the Tree of Life as source of illumination for the self and a source of energy.

The biblical verse associated here is number 4, ch.6, from Psalms: 'VNPSHY NKHLH MDA VATH YHVH AaD-MThY' which translates as 'And my soul hath been greatly troubled, and Thou, O Tetragrammaton, how long'. Again, this verse begins with Vau and

ends with a Yod, it is the seed firmly established in the Earth (of Tau) and with endless nourishment on hand from Mem and its relationship to water. The movement of the seed is defined in the value of this last word, 450, which brings forward ShPAa-'flow together abundantly', while what it will grow into is described through the worth of the seven initial letters-222, in HR TVB-'goodly mountain' and HVVRH-'whiteness'.

### 59 HERACHAEL

This angel rules from 20 to 25 degrees Taurus and the first half of the Saturn decante. From this the basic meaning of Herachael can be derived as an influence that helps one gain material wealth and status through established institutions. This angel also helps ones growth in the field of business administration. Herachael will help one to establish oneself as a stable member of society or any other such structure. As a result of this the intellect is effectively channelled into determining and fixing into place a comprehensive set of values which can be adhered to against all opposition. Intelligence and a sense of ingenuity are enlivened, as well as an earthy practicality which improves the handling of the material side of the occult arts. A good example of this is the ability to divine with Geomancy.

The Hebrew spelling of this angels name is HRCchal and has a numerical value of 244. The root meaning derived from a reduction of 244 to 10 is expressed in Malkuth, along with ChB-'hidden place'. With 32 as its expanded value, there is the Kabbalistic structure intermingled with LB-'mind, heart' and ZKH-'purity'. These two numbers have 22 between them and its relationship to the number of the tarot trumps as an archetypal or intellectual framework. The number midway between 10 and 32 is 21, linking up as a central idea of AHYH-'Existence, being, a name of God related to Kether' and ZChV-'purity, innocence'. 244 reduces by halves to 61, which provides as background meanings NBT-'focus on' and NVH-'residence'.

The key phrase associated here is 'Permeating all things' and expresses a theme analogous to the key phrase of Puiael which read 'Supporting all things'. The Hebrew for 'permeate' is ChLChL and shows a repetition or duality of letters which affect the affected. Its value is 76 and connects with AaBD-'to work at or unto, serve', plus the subtler ideas suggested by NYChCh-'rest, peace'. The words 'all things' equate with KL DBR and the numbers 50+206, when added to 76 the total of 332 arises with the words ShLB-'put in order, parallel structures', plus LBSh-'clothe, invest' which corresponds to the idea of initiation in its completed form.



The biblical verse associated here is number 3, ch.113, from Psalms. 'MMZRCh-ShMSh AaD-MBVAV MHLL ShM(F) YHVH' which translates as 'From the rising of the sun unto the going down of the same, let the name of Tetragrammaton be praised'. This expresses the nature of the Divine through Tiphareth and the presence of that nature as the core of the self. To clarify the essence of this verse, its central word is MBVAV - 55, which relates the meanings KLH-'the bride', NGB-'noon, midday' plus AND-'fruit'; also 55 is the mystic number of Malkuth which especially links up to 'the bride' as the final H of YHVH.

#### 60 METZRAEL

This angel rules from 25 to 30 degrees Taurus, plus the latter half of the Saturn decante. From this the basic meaning of this angel can be derived as an influence which aids in drawing out and applying creative urges, particularly through the channels of imagination and inspiration. Also Metzrael assists one to deal with the interpretations of the traditional forms of art and music, as well as developing a good business sense in these areas. This angel is an especially good guide in working with the structure of art forms and their marketing. In the magical sphere of influence this angel helps with ritual consecration of the elemental weapon of the Pentacle.

The Hebrew spelling of this angels name is MTzRAL, which has a numerical value of 361. When taken as 360+1, the Monad it describes a fully integrated approach to an entire range of potential, such as is contained in the creative instincts. 361 forms a perfect square through 19x19, with a pair of ideas from these two identical numbers such as YBVA-'imports, importation' and YDH-'put forth, cast'. Also of 361 there is KShAL-'the angelic ruler of Saturn'. Arranging this numerical on the Tree of Life sees it directly describing the Kabbalistic Soul, with three as the trinity (Yechidah, Chiah and Neschamah), the 6 relates to the number of Sephiroth from Chesd to Yesod-the Ruach, with the 1 corresponding to the Nephesh. This connects the 361 as a value of the Asiatic name of Malkuth-ADNI HARTz (discounting the final), showing access to growth of the Inner self through its roots in the most fixed and concentrated of the Four Worlds.

The key phrase associated here is 'Raising up the oppressed', a term describing Divine intervention or at least action by those in a stronger position. Translating this into basic rootwords renders AAZB QBAA, the first of these adds to 79 and so links with MLT-'set free' while the second equals 172 and so AaQB-'the end or utmost of, consequence'. An overall picture is given by (79+172=)251 in ARN (disregarding the final value of the letter)- Aron, Ark' plus NAR-'cast off or away'.



The biblical verse associated here is number 17, from ch.145 of Psalms: 'TzDYQ YHVH BKL-DRKYV VChSYD BKL-MAaShYV' which translates as 'Righteous is Tetragrammaton in all His ways, and Holy in all His works'. Looking at the initial word TzDYQ, its numerical value is 204, which finds direct correspondences in ARG-'to weave' and DR-'to circle'. From it is formed Notarikon of TzBA-'the formation of long lines or streaks', DRG-'ascend gradually', YPAa-'irradiate, shine forth brightly' and QLCh-'cauldron, to flow forth'. The sequence of meaning in these may be best found through a breakdown of the initial word into two others i.e. QTz-'wake up' and DY-'sufficient amount'. So we have an issuing forth from the matrix of designs of manifestation, which spiral up perfectly in their enlightenment of all things to the Divine White Brilliance. Turning to the final word in this Verse, which has a value of 426 and reduces to 12 with the background ideas of HVA-'permanent existence' and TAB-'satisfied, glad', the same expands to 48 and links up these ideas in an overall meaning: GDVLH-'mercy', ChYL-'woman, strength' plus YChL-'persevere, abide, expect' with KDKD-'precious stone'.

~~~~~

LESSON 168

61. VAMIBAEI

This angel rules from 0 to 5 degrees Gemini and the first half of the Jupiter decante. From this the basic meaning of this angel can be derived as an influence that assists in the opening of the mental faculties in a much more liberal mode of functioning than before by adding adaptability, versatility and skilfulness in writing, teaching etc. Also Vambiel will give an interest in learning and teach one to make good use of any knowledge gained as well as have a good communication flow with any group or party. This angel helps a person to come up with the constructive solutions, while in the magical sphere aids communication with non-human forms.

The Hebrew spelling of this angel is VMBAL and has a numerical value of 79, which associates it with AaDM-'conjunction, meeting, union'. Expanding on this are the words YACHYN(the final is not used here), 'Jachin' and BAaZ-'Boaz', the Pillars of the Temple of Solomon. The first of these is linked with the Pillar of Mercy, the second with the the Pillar of Severity'. This places a lot of emphasis on the use of two distinct forms/actions, combined to produce the one ongoing result. The mode of action is described by AaT-'of moving swiftly in an activity' while MLT-'to set free' says something of the effect this has.

Theosophic reduction derives 16 and 7 from 79, the first of these gives as a background meaning ChZA-'behold, focus on', the second goes even further into the roots of what Vamibael means, with BH-'complete or airy vacuum', which describes pressure to condense into form in a sphere of undistorted purity. 79 becomes 63 by expansion, yielding the broad connotations of SG-'Briah's secret nature'. Also 79 is a prime number, which gives hint of the essentially united nature or uniting function it has.

The key phrase associated here is 'The Name is overall'', a paean of Divine immanence. The 'Name' is of course that applied to Tetragrammaton so the central idea in this key is of universal presence; while from the human viewpoint it shows potential attainment based on the integration of all sublime knowledge.

The biblical verse linked to this angel is number 2, ch. 113, from Psalms: 'YHY ShM(F) YHVH MBRK(F) MAaThH VAaD-AaVLM(F)' which translates as 'Let the Name of Tetragrammaton be praised from this time forth and for evermore'. Great potential for

growth is expressed in the first word YHY, with the Yods as seeds directly receiving light and warmth through the window of Heh. Also there is a stability in the two hands which are working for the central Heh as the Mother (Binah) in Tetragrammaton. A powerfully strong influence underlies this as YHY=25=YHVD-'Jehewid, God of Geburah of Binah'.

The second word in this verse is ShM(F), a direct blend of fire and water, according to the elemental attributions of these two letters. This can be related back to the pillars of Jachin and Boaz, as well as many other areas where opposites are brought into action; as well the value of ShM(F)-900 equates with, RN(F)-'vibrating movement in', ThK(F)-'be amidst, within' and ThRSH-'precious stone-topaz'. This stone is associated to Tiphareth, implying the centre of the self as a focussing point for this blending. Topaz is also linked with the 11th and 16th Paths which relate to the Fool and the Hierophant of the Tarot. Another notable point is that the word following YHY and ShM(F) is Tetragrammaton its self, as if at a point of climax.

62. IAHAHEL

This angel rules from 5 to 10 degrees Gemini and the second half of the Jupiter decante. From this the basic meaning of this angel can be derived as an influence which helps build determination and concentration, especially for overcoming an unfocussed mental state full of wandering thoughts and images; and for co-ordinating activity in the workplace or other kind of group setting. Powers of reasoning are increased, along with the ability to creatively apply oneself through a wide range of technical skill with precision. In the magical sphere of influence Iahahel helps one to work with astral forms by cutting through the barriers of deception.

The Hebrew spelling of this angels name is YHHAL and has a numerical value of 51. This total can be divided into 17×3 , two prime number themselves, i.e. concrete factors underlying this angels meaning. Taking the first number, 17, it relates to the 17th Path, the Hebrew letter Zain and the Lovers. Zain, as the Sword, along with ChT-'press or join together' describes a pinpointing and concentration of; while 3 as the triad infers a strong inflow of energy for manifestation. 51 has the characteristic of coming to less by expansion than by reduction, the first being 5 and the second being 6. This suggests dominance by the background meaning of this angel over its broadest significance, though that is fixed in the difference of 1 between them- an expression of united form.

The key phrase associated here is 'The Supreme Ens or

'Essence' which refers to a specific area of the Macrocosm. 'Ens' is described in the Oxford Dictionary as an entity (as the abstract notion) from the Latin 'esse'. In Hebrew 'Supreme' is AaYLAY-121, a number linking directly to the angels meaning in being a perfect square of 11. Also it connects with ATzL- 'emanated from' plus in a more general sense, HGLGLYM- 'of swirling motions', both of these allude to the action of the Divine in manifesting. The word 'essence' converts to AaYQR-330, which equates with RQYAA- 'Heaven of Hod'. This fits excellently as the planet of Hod associated to Mercury, so it describes 'essence' (relative to Iahahel in this instance) as a higher vibrational arc of the intellect.

The biblical verse associated here is number 159, ch.119, from Psalms: 'RAH KY-PQVDYK(F) AHBThY YHVH KCHSDK(F) CHYNY' or 'See how I have loved Thy Precepts, O Tetragrammaton, in Thy mercy keep me alive.' There are 29 letters in this verse, adding that to the number of words, 7, 36 results, which is the mystic number of Hod; as well as this links it with AHL- 'tabernacle' and ALH- 'name of God attributed to Mercury'. The first word RAH has a value of 206, aligning its meaning with DRB- 'sharpen' plus R2D- 'interweave'.

63. NGHANEAUUEL

This angel rules from 10 to 15 degrees Gemini and the first half of the Mars decante. From this the basic meaning of this angel can be derived as an influence that aids in the development of a persons artistic and musical ability, particularly as a means of communicating ideas or feelings. Nghaneauel also gives an increased sense of interest in underlying factors which benefits any type of research work, with the skill to convey the results of that most effectively and with great impact in the right areas. In both theory and practice this angel helps one initiate new ideas and improve on old ones. In the magical sphere of influence Nghaneauel assists with the sending of astral forms (whether artificial or natural) to perform desired tasks.

The Hebrew spelling of this angels name is AaNVAL and has a numerical value of 157. By gematria this is elaborated by Z:Q- 'leap or spring forth' i.e. the Mars aspect; MVPLFA- 'occult' which is the sublime knowledge not immediately obvious, though this word can also mean 'marvellous, wonderful' such as the joy of truth as it meets the light of consciousness. Another word of the same value is NQSH- 'tunnel, female' which expresses the idea of the receptive approach. Looking at the sequence of ideas in the name itself; Ayin is the eyes of the researcher. Nun is the link to the card 'Death' and expresses the impact of accurate information on areas of the psyche on both an individual and

mass level, while Vau as a pin or peg ensures that reality is not deviated from. Aleph as the 'Fool' implies the kind of protective innocence which is free of corruptive lines of thought. This purity is described from another angle by Lamed as 'Justice', also as ox-goad as it refers to a load to bear or task to work through.

The keyword associated to this angel is 'rejoicing' which relates to MVPLA'S second meaning given as a gematric link to the angels name. The word in Hebrew that is comparable to 'rejoicing' is ShMChH and has a value of 353 and associates it with NSHG-'attain, to go beyond' and NGSh-'close to'. These allude to reaching a state of affinity with, where there are no illusions and joy at realising a goal which is access to further progress. Applying Theosophic Multiplication to 353 yields 45, providing as an expanded meaning GAVLH-'redemption, liberation'.

The biblical verse associated here is number 2, Ch. 100 from Psalms: 'AaBDV ATH-YHVH BSHMCH BAV LPNYV BRNNH' which translates as 'Serve Tetragrammaton with joy, enter into His presence with exultation'. By taking each initial letter of this sentence we have AaAYBBLB, thus arises the Notarikon extract of AaA-'physical reality', YBB-'exclaim' and LB-'mind, heart', which suggests direct confrontation between concrete existence and the inner self- an awakening as to what is going on. These seven letters have a total value of 117, which relates to an absence of light in AVPL-'fog, darkness' and a way of access to the Divine effulgence in AVLP(F)-'guide, powerful one'. Also $117=3 \times 39$, or AB-'father', with YHVH AChD-'the External is One'. As well as this 39 is the value of TL--'dew' i.e. freshness of the awakening day.

64. MOCHAIEL

This angel rules from 15 to 20 degrees Gemini and the latter half of the Mars decante. From this the basic meaning of Mochaiel can be derived as an influence that orientates one towards institutions and higher modes of learning, as well as handling diplomatic positions (especially those in the trouble spots) and the building up and working with political ideologies. This angel also helps through the intellectual abilities and the successful application of channelling different forms of potential energies. In the magical sphere of influence Mochaiel helps formulate ritual as part of the growth structure, especially where a wide range of knowledge and ideas must be condensed into specified areas.

The Hebrew spelling of of this angels name is MChYAL, which has a numerical value of 89- a prime number. Ideas suggested by

89 include YAA- 'to cover, consult together' i.e. share or transfer knowledge in a setting closed to the general public, and NTL- 'take, receive'; to 'impose a burden'. The first meaning is of learning or backing received for political action while the second is the weight of responsibility each has in its own way. Other words that also relate here are DMMH- 'silence', a great advantage for the mind to function clearly and effectively. Looking at the base meaning of this angel through 89, by reduction there is 17 and HGDH- 'narrative, subtle discourse' with CHDH- 'brighten, cause exhilaration'; by multiplication 72 results, suggesting first of all the entire Schemphamphores angels- a broad expanse of knowledge and power within the Yetziratic World; along with this there is BSVD- 'in the secret' and VYKLV- 'they are excellent, finished', expressing successful completion of work done as an overall facet of this angels value.

The key word associated here is 'Vivifying' which has an ordinary meaning of 'giving life to, animating'. A translation of this action is 'HPYCH RVCH CHYYM(F)', 11 letters with a value of $103+214+628=945$. 11 by Theosophic addition equals 66-also the square of it which links links in as a major indication KMV- 'as or like' and NBZBH- 'gift or reward'. From the sequence of numbers given above comes 103- 'AaGL'- of a circular shape', 214- 'YRD'- 'to descend or bring down', 628- BRKVTH- 'blessings', these are summed up in 945- 'NQDH PSHVTH- 'small point: a title of God'. Looking outwardly 945 by multiplication equals 180 and AaPL- 'to be raised up, painful, swellings', plus NSAA- 'move or remove, travel'. By reduction both these numbers come to 9, hence the relationship to the manifest existence.

The biblical verse associated here is number 18, ch. 33, from Psalms: 'HNH AaYN(F) YHVH AL-YRAYV LMYCHLYM(F) LCHSDV' which translates as 'Behold, the eyes of Tetragrammaton is unto those who fear Him, unto those who hope in His mercy.' The words fear and mercy correlate with Geburah and Chesed, two different polarities in a persons approach to the Divine. The eyes of Tetragrammaton is Ayin +YHVH. The 70 of Ayin equates with SVD- 'the secret counsel', while the sum of $70+26=96$ links with Al ADNY- 'a name of God' plus AYPH- 'asking'. Finally the first word of this verse- literally its opening format, is HNH=60, which aligns it with MCHZH- 'vision' and NHH- 'follow, yearn for'.

65. DAMABIAH

This angel covers from 20 to 25 degrees Gemini as well as the first half of the Solar decante. From this the basic meaning of Damabiah's nature can be shown as an influence that helps areas of consciousness expansion which in turn helps break down the restrictive mental patterns. This angel helps in areas of

scientific endeavours, especially when the whole (of the self, group or society) is likely to progress as a result. In the magical sphere of influence Damabaiiah helps with telepathic communication and creative visualisation techniques, also the projection of these mental images.

The Hebrew spelling of this angels name is DMBYH which has a numerical value of 61. This is the same value as Yeiael, the 22nd angel, so there is a correlation between their meanings. Other words of the same value that relate here are ANY-'I, myself', NBT-'focus on' (to emphasize the effective use of the mind in activity), NVH-'being settled' (this describes the mental faculties having a firm base). Also there is NGCh-'push or butt'. Expansion and reduction of 61 yields 6 and 7, alluding to intuition rising up from the depths of the unconscious to find an integral place in the consciousness of being as it extends itself, making contact with the surrounding Macrocosmic forms.

The key phrase associated here is 'Fountain of Wisdom' which suggests the outpourings from the higher self. 'Wisdom' is the English title for Chokmah which also corresponds with Chiah, part of the Kabbalistic Soul. The Hebrew for 'fountain' is MAaYYN(F), which has a numerical value of 830 (for more general indications, without the final it is 180). The following words have the similar value, ThLTh-'there', the power of the trinity issuing forth, and LShK(F)-'room for open discussion'. Other words of the same value are FAaL-'work, prepare, contrive' and the idea of birth or rebirth in AaPL-'to be raised up, painful swellings'. Another

The biblical verse associated here is number 13, ch. 90, from Psalms: 'ShVBH YHVH AaD-MThY VHNChM(F) AaL-AaBDYK(F)' which translates as 'Return O Tetragrammaton how long! and repent Thee concerning Thy servants'. The outer meaning of this suggests a feeling of neglect, which is backed up by ChShH-'refrain from speech or movement' which relates to the virtue and value of silence as an opening to the inner knowledge. A suggestion of this is contained in the number of letters-25, and the word YHY-'let there be'. The essential idea in this verse's meaning lies in the generation of wisdom and learning through silence.

66. MENGEL

This angel covers from 25 to 30 degrees Gemini and the latter half of the Solar decante. From this the basic meaning of Mengel can be derived as an influence that helps to build up mental energy and combat mental fatigue, initiates fresh ideas and pioneers new projects, especially with work centered around the stock market and the economy. Also he helps one make

productive use of the resources, especially those that are old and discarded, as well as helpings heal neuroses. In the magical sphere of influence Mengel helps with transformations.

The Hebrew spelling of this angels name is MNQAL which has a value of 221. These are an interesting array of letters, with Mem and Nun as a sea of diverse activity(also the word MN(F)-'manna' which is spiritual nourishment, such as the eucharist) centered in Qoph, which alludes to the background of the consciousness. Aleph and Lamed are a power harnessed and directed, providing the impetus for that diversity of mental activity to surface and function strongly. The value of these five letters is divisible by 17×13 and relates to words such as ZY-'bright, splendid(as an intensity)' with ZBD-'to endow with'. To complete this set of ideas there is through 221 KAR-'pierce, penetrate'. Here we have a summary of the self, while radiantly active, it is imbued with the ability to have access into hidden or unobvious information. As 221 cannot be divided in half or even by any number below 13, the energy it relates to cannot be resolved, its action is directed expansively. By Ali Beker, MNQAL has a value of 14, which brings out the ideas (on a subtler yet still directly valid level of meaning) of HDH-'move something forth, light darting', ZHB-'resplendent, clear' and ACH-'join, connect', referring to psychic activity and movement on the astral level.

The key phrase associated here is 'Nourishing All'. The Hebrew translation is MZYN(F) KL with values of $737+30=807$, or for a more general approach $107+30=137$. From the first set of numbers comes ASHKLVT-'Netzach and Hod' i.e. the mental, emotional and intuitive sphere, plus BMCH-'to be high, elevated, with ZRM(F)-'to pour forth an inundation, torrent'. The second set of numbers gives a much broader evaluation of AALZ-'to flourish, leap for joy' plus MTA-'reach unto, come' with NQBH-'female receptiveness'. Taking the primary number relative to this key, 807, by reduction it describes its roots through 15 in HVD-'Splendour' and YGB-'who turns the land' which implies evolution.

The biblical verse associated here is number 22, ch.38 from Psalms: 'AL- ThAaZBNY YHVH ALHY Al-ThRChQ MMN(F)' which translates as 'Forsake me not O Tetragrammaton, my God be not Thou far from me'. Gematria applied to the chapter number of 38 yields YKCh-'to show, make evident' plus LHG-'meditation, to study' aptly describes the action of the verse in the Macrocosm and the Microcosm in moving towards each other consciously. The verse number can easily be related to the universal picture, shown by the Trumps of the Tarot or elucidated by the Hebrew Alphabet. A combination of $38+22=60$ provides HNH-'to behold'.

~~~~~



## LESSON 169

## 67. AIAEL

This angel covers from 0 to 5 degrees Cancer plus the first half of the Venus decante. From this the basic meaning of this angel can be derived as an influence that helps one in areas of real estate, farming and handling domestic products. He also helps with cooking skills and the ability to nurture children in a way that develops their transpersonal growth. Aiael enhances the imagination and promotes its use, which is expressed in emotional areas such as dancing, acting and music. In the magical realm Aiael helps with the ability to be receptive to incoming energies and to refine the forces rising up deep from within themselves.

The Hebrew spelling of this angels name is AYAAAL and has a numerical value of 112. This total describes an ascending curve in the sequence of doubles in 2,4,8 and 16. If this form is dualised we have the shape of a cone, which relates to the reception of an influx, or alternatively something being drawn out. With 2 at the base of this there is also an association of Beth-house, and hence the ideas of a roof, protection for the home. 112 is also divisible by the sequence of 7,14,28 and 56, with 7-Zain and its relationship to the Tarot 'Lovers', here is the intimation of close relationships. By Gematria, AYAAAL is elaborated on by YQB-"hollow vessel", yet another example of the receptive form, QDCh-"kindle (for burning)" i.e. warmth for those nearby being generated, or the enlivening of the imagination. Applying to these ideas in a general sense is BNYN(F)-"structure", a mode of building. 112 multiplies to 2 and reduces to 4, suggesting an overall movement of concentration, focussing into, which leads to the idea of nurturing.

The key phrase associated here is 'Delights of the Sons of Men' which gives reference to the age old practise of maintaining all valid knowledge within an oral tradition. This can be seen in the meaning of the name Kabbalah itself. The wording 'sons of men' alludes to one of the many associations to the YHVH formula which allows the son's received knowledge to help them be reborn as men. As it is written in the plural, the whole concept of this relates to mankind through the clyclic movement of the family. Further to this is the Hebrew for 'delights'-AAVNG, which has a value of 129 which links it with NTAA-implant, seeding'.

The biblical verse associated here is number 4, ch.37, from Psalms: 'VHThAaNG AaL-YHVH VYTHN(F)-LK(F) MSHALTh AaKK(F)' which

translates as 'Delight in Tetragrammaton, and He shall give thee the desire of thy heart'. By notarikon the letters VAA YV LMAA are extracted, which form the root words VAA-'sound of an intense fire', YV-'every luminous manifestation', LM-'a sympathetic bond or movement towards the Macrocosm', and AA-'eye'. Assembling these into a unified idea, we have 'In recognising the warmth of the Shining, highest aspirations link us ever closer to it in being and the way we see all'. The total value of these 7 letters is 232, which equates with YHY AVR-'let there be light'. The background idea to this verse is indicated by its reduction to 7, with AHA-'Name of God attributed to Venus', AV-'desire' and DBA-'riches, power'. These clearly relate to the Angels nature and the theme of the verse, with any material connotations removed by the Divine presence. Looking to the overall idea through multiplication, 12 refers to the form and nature of the Macrocosm in terms of the zodiac spheres, a perception of entirety to identify with; words with the value of 12 are VV-'connect, link together', TAB-'satisfied, glad' plus HVA-'permanent existence'.

#### 68. CHABEOIAH

This angel rules from 5 to 10 degrees Cancer and the second half of the Venus decante. From this the basic meaning of Chabeoiah can be determined as an influence that helps keep the body healthy through an intake of the correct foods. Also it gives one a strong sense of personal harmony in social situations and the ability to instill this in others through an understanding of mass psychology. The magical sphere of influence that Chabeoiah exerts is in co-ordinating and harmonising group rituals.

The Hebrew spelling of this angels name is ChBVYH and has a numerical value of 31, the same as Hahauiah, the 24th angel. Some words of the same value are AL-'intervene' which infers the use of either maternal or paternal actions. 31 is a prime number and as such there is a strong element of undivided strength present. By reduction, 31 becomes 4 and relates to the mercy and compassion of Chesed. Using multiplication, 3 is the result, with being lesser than the reduced number the mode of action on any level is focussed internally. Another aspect of 3 is the Great Sea of Binah.

The key phrase associated here is 'Most liberal Giver', describing a compassionate being. Translating this into Hebrew gives: 'HRVB RChB-AVPO MAaNYQ' with a value of  $213+210+187+270=880$ . Comparative to this, by Gematria is the sequence of ABYR-'strong, powerful, mighty', AaMQ-'deepness, profundity', AVPO-'horizon', AaR-'awake, alert'. These meanings are synthesised by SHPK(F)-'pour out, shed'. All of this

describes a being so vast and deep as to be beyond normal comprehension, whose purpose is to provide consciousness which illuminates like the sunrise. 880 reduces to 16 and multiplies to 64, two numbers which interrelate so well as to indicate a constant underlying and overall pattern synthesised without problem.

The biblical verse associated here is number 1, Ch.106, from Psalms: 'HLLVYH HVDV LYHVH KY-TVB KY LAaVLM(F) ChSDV' which translates as: 'O give thanks unto Tetragrammaton, for he is good, for His mercy endureth for ever'. This verse has the exception of having 8 words instead of the normal 7, which suggests the monad as the Divine One moving in a course of action defined by Netzach (the 7th Sephira), also of the value of 7 is AHA-'a name of God attributed to Venus'. 8 is the number of AHB-'to love' and DD-'breasts' i.e. a source of nourishment. There are 31 letters in this verse which equates with the value of Chabeoiah and also concords with its meaning. If we consider the verse number-1, as unified form, the chapter as 106 links with DBQ-'become or remain close to', and so the two describe entering into a synthesized presence, which is already the integral pattern underlying what is happening.

#### 69. RAHAEL

This angel covers from 10 to 15 degrees Cancer and the first half of the Mercury decante. from this the basic meaning of Rahael can be derived as an influence that helps one get control of ones emotions and direct the energy into cultural/religious structures in the home. This helps balance the intellectual/intuitive approach to higher learning- allowing a much deeper grasp of knowledge and the ability to communicate transpersonal experiences to others in a way which will open up avenues for their own growth. The magical application of Rahael lies in the ability to relate to the collective unconscious, or levels closer to the matrix. This would apply to god-form assumption as well as indepth work with paths on the Tree of Life.

The Hebrew spelling of this angels name is RAHAL which has a numerical value of 237. One word of the same value is AVLR-'penknife, pocketknife', suggesting a tool which is easily moved around, handy for cutting into or preparing- such as fire wood. The idea of fuel fits in with the concept of knowledge learned, which becomes a catalyst for opening up potential in the self and others. Going to the underlying facet of this angel, 237 reduces to 12, hence knowledge of the heavens, the Macrocosm; there is the word GT-'little book, pamphlet, letter, tools', referring to areas of knowledge and its application. There is also 'V'-



'connect, link together' which is the blending of intellect and intuition, or any other form of aligning. Expanding 237 forms 42, from which comes KBVDY-'my glory' with KKB-'shine, a glittering sphere' which brings out the concept of illumination of the self, which is recognition of the Divine. Another word that can be applied here is DLCh-'trouble or disturb(as in waters); it alludes to the psyche being aroused by this influx of knowledge, which gives it the chance to evolve.

The key phrase associated here is 'Beholding all' i.e. a vision of the cosmos. It also suggests the state of conscious realisation. The Hebrew for the spelling of this phrase is 'LAVR MKLV' which has a value of  $237+126=363$ . The first number equates with the angels numeration and has a parity with its meaning, 126 presents a trinity of God-names in : 'YHVH ADNY AGLA', to sum these up there is (from 363) ShLB-'snow' the crystallising of water into a vast multitude of integrated forms which covers the ground evenly.

The biblical verse associated here is number 5, ch 16, from Psalms which reads: 'YHVH MNTH ChLQY VKVSY ATHH ThVMYK(F) GVRLY' which translates as 'Tetragrammaton is the portion of my inheritance and my cup, Thou maintainest my lot'. The inference in this is of YHVH as the source from which man has originated, inheriting its characteristics; the cup is the container of spiritual nourishment. Converting each of the seven words to their values we have 26-ChZVH-'sight, vision', 490-SLTh-'cleanse', 148-SPCh-'adhere to, unite', 102-AMVNH-'trust, truth, faith', 406-GRGR-'neck, area where breath flows', 476-AaVRR-'rouse, wake' and 249-MRT-'render smooth or shining'. From these it is clear that opening up the consciousness in the right direction, and refining it in accord with the Divine goal is the key factor here.

## 70. YEBAMAI AH

This angel rules from 15 to 20 degrees Cancer and the latter half of the Mercury decante. From this the basic meaning of Yebamaiah can be derived as an influence that helps in the practical aspects of running a home (home in this instance refers generally to any kind of base that nurtures growth, to which there is a sense of belonging), such as finances and maintenance, with the establishing of long term security etc. Also this angel helps bring the intuitive abilities into action, along with a much more contemporary approach to technology and its uses. This also applies to learning the latest techniques of child-raising. In terms of magical activity, Yebamaiah helps with the general functioning of a temple, plus having a good astral contact between those participating in a ritual.



The Hebrew spelling of this angels name is YBMYH and has a value of 67. This is the also the value of BYNH-'Binah' which brings in the ideas of the Great Mother concept, the womb of the world and the Great Sea from which everything proceeds. These capably describe the maternal side which links strongly to the archetypal aspect of the home. Other words of the same value are KMZ-'make into a roundish form' which describes bringing something to its fullness of being, wholeness, while SGD-'bow down to the ground' indicates action through great respect.

By the use of the ALBTh Table of Temurah YBMYH is converted to NKThNQ, from which comes the words NKTh-'a beating or pounding (usually of herbs or in minting)' and NQ-'innocent, purified'. As a combination of meanings these describe the active preparation of something untainted by previous use or even manifestation. Since ALBTh is the first of the 22 tables, this description indicates an extreme closeness to the source or matrix, especially considering the ideas of innocence and newly created forms of value.

The key phrase associated here is 'Producing all by His Word', the meaning of which correlates fully with that of the following biblical verse. Looking at the significance of 'word' in this context, when translated into Hebrew it becomes DYBVR and has a value of 222, showing a link with Chokmah. Some words of this value are BKR-'to precede, be first born' and HVVRH-'whiteness' which suggests the matrix itself.

The biblical verse associated here is number 1, ch. 1, from Genesis: 'BRASHYTH BRA ALHYM(F) ATH HSHMYM(F) VATH HARTz(F)' which translates to 'In the Beginning Elohim created the substance of the Heavens and the substance of the Earth'. This verse takes on an extra significance in the fact that it is not from Psalms, and in fact is the opening verse to the Old Testament. It alludes to the first movement, the first step from the unmanifested to the manifested. Another point is the absence of the name of the Lord, YHVH in the wording and has used instead Elohim, whose name relates to eternal fecundity. It is notable that when the value of YHVH subtracts from ALHYM(F), 620 results, which is the value of the the First Sephirah of Kether.

## 71. HEYAIEL

This angel rules from 20 to 25 degrees Cancer plus the first half of the Lunar decante. From this the basic meaning of this angel can be derived as an influence that helps one to handle the mystical practices, meditation in art- especially the religious works, as well as gaining realisation through devotional

exercises, overcoming inertia, and bringing subconscious memories-impressions to the surface. The latter of these creates openings for indepth psychological analysis, with an emphasis of healing, especially on a psychic level. Heyaiel is helpful with any magical works involving Lunar energies, including the use of Caput and Cauda Draconis- the Lunar Nodes.

The Hebrew spelling of this angels name is HYYAL and has a numerical value of 56. This is the number of the Minor Arcana of the Tarot, all of which are attributed to the Sephiroth. It must be considered then that the angels nature is referable to certain areas of the Sephirotic forces, rather than archetypal forms. Other words of the same value are NDB-'free, liberal' and NAH-'beautiful' which describe subtler energies or images without restriction, and the inclination to move actively. Also there is ANH-'occurrence, presence' which implies concrete developments expressed in some kind of manifestation, such as invoking an Elemental Force.

By use of the 3rd table of Temurah, AGDTh, which has ascribed to it the Lunar nature, HYYAL becomes ShAaAaGN and so the words ShAa-'conserving, cementation' with AaGN-'to stay, rely'. From this it is seen that this angel has a very strong base to it and its action, despite any possible distortion or deception due to the imagination or perception of subtler energies. AMGS, which is the Table of Fire, transposes HYYAL into PVVMB, from which there is PV-'on this side', VM-'consent, assent' and B-'house'. The idea this presents is a positive acceptance of an agreement to action from the roots of ones existence upwards, as a reference in light of the most active of the elemental natures. This is adequately summed up by PVVMB-'134' and its comparison of DLQ-'moving like fire after fuel'.

The key phrase associated here is 'Lord of the Universe', in simple terms, a title of the Supreme Ruler. One translation of Lord is ADVNY, notable as the God name ADNY with a Vau at its centre, fixing his rulership into place. With a value of 71 it relates to MLA-'be full, fulfilled', also SVH-'clothe or otherwise cover'. These two describe an inner wholeness with an outer form given to complete it. 'Universe' converts to YQVM(F)=716, equating with ShHDVThA-'witness of the appointed boundary', it reduces to 14 and GVH-'form into a mass or body' with HDH-'move something forth, light darting'. For its expanded meaning, 716=42 and ChLD-'the World, Earth of Malkuth' plus KBVDY-'my Glory'. It can easily be seen how the subliminal ideas of these two words interrelate in many ways with an entirety given from and brought to light.

The biblical verse associated here is number 30, ch.109, from psalms: 'AVDH YHVH MAD BPY VBThVK(F) RBYM(F) AHLLNV' which

translates as 'I will give thanks unto Tetragrammaton greatly with my mouth, and in the midst of many will I praise Him'. The initial word of AVDH has a value of 16, the same as ChZA-'behold, focus on'. The second word YHVH has such titles as 'The unutterable name, the lost word' due to the sacredness or importance with which its use was regarded. The third word, MAD, equals 45 (the mystical number of Yesod and relative to the Moon) and the word GAVLH-'redemption, liberation'. In this triad of words the primary idea is of perception of the Divine reflected in the most refined ways, this flow of realisation and expression is a key to exaltation and release.

## 72. MEVAMIAH

This angel covers from between 25 to 30 degrees Cancer and the latter half of the Lunar decante. From this is derived the basic meaning of Mevamah as an influence in areas of interior decorating and other refinements of the home or surrounding environment, artistic expression through painting or earthy forms of practical expression of an artistic temperament. Mevamah helps to build up a persons tenacity and ability to maintain a situation until its completion. Also this angel gives help in balancing emotional expression with reason and helps one to identify varying states of mind or feeling in a scientific way, i.e. with objectivity. The magical impetus of Mevamah's input is in helping magical works, of any type, flow with the Lunar currents or tides.

The Hebrew spelling of this angels name is MVMYH and it has a value of 101. Some comparisons can be found with the 42nd angel, Mikhael, which has the same numeration. Other words of the same value which relate here are ASM(F)-'storehouse', a source to draw nourishment and energy from; TzVH-'command, ordain-'indicates being in control of, also to convey ones spiritual power and design into another. The Hebrew letters composing this name first of all shows a large presence of water (Mem) which has a dual purpose. In the midst of this there is Vau, a fixed point, with enough resolve of its own to maintain a definite position. A seed of growth (Yod) is wilfully brought in by hand to thrive on the nourishment of the waters-strengthened due to their complementary form, while light has access to encourage and influence the whole of it (from the open window of Heh). From this perspective the waters can be interpreted as emotion and the fixed point as reason, when combined they are at their best for formulating and creating healthy designs.

The key phrase associated here is 'End of the Universe' which is outwardly a doom-laden statement and yet is nothing of the sort. If one considers and compares it with the true nature

of death it is always an attainment in some way and the necessary pre-requisite of rebirth. There are several different Hebrew words for 'End' and one of these is QTzH, which is worth 195. Turning back to rootwords, there is one of the same spelling which means 'form by cutting off an extremity or end of' suggesting the end is the result of something done or accomplished.

The biblical verse associated here is number 7, ch. 116, from Psalms: 'SHV3Y NPSHY LMNVCHYKY KY-YHVH GML AaLYKY' which translates as 'Turn unto Thy rest, O my Soul, for Tetragrammaton rewardeth thee'. Much of this can be understood in the light of the key phrase of this angel, as well as idea of returning to the source and merging with the Great Sea of the Unmanifest. The first letter of this verse is Shin which is linked to Fire and 'Judgement' of the Tarot. This is very apt if we consider the nature of this card in resolving and preparing for new growth. Finally the last letter of this verse is Ycd, key to the entire alphabet and symbol of the seed.

~~~~~

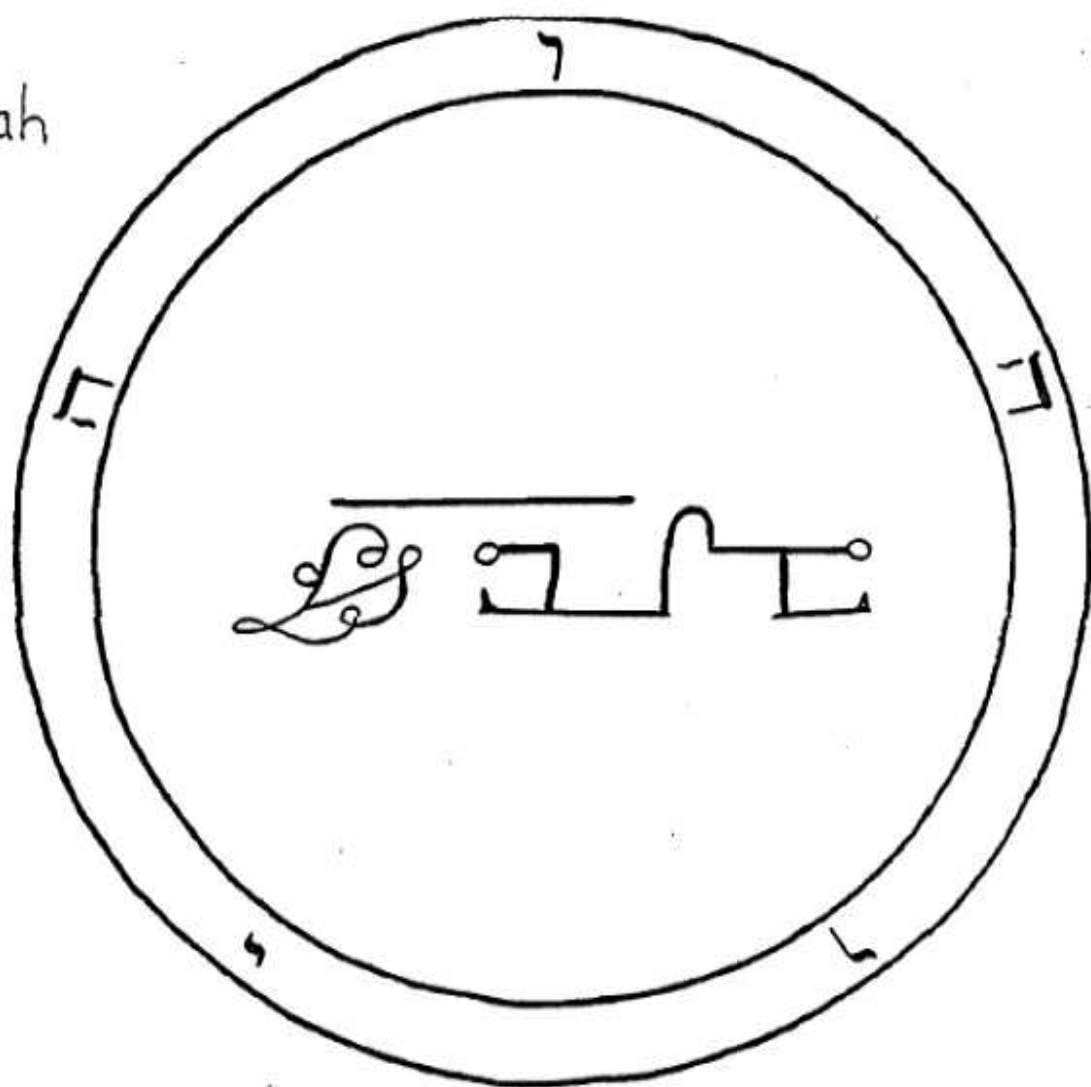

LESSON 170 to 173

SEALS OF THE SCHEMHAMPHORESCH

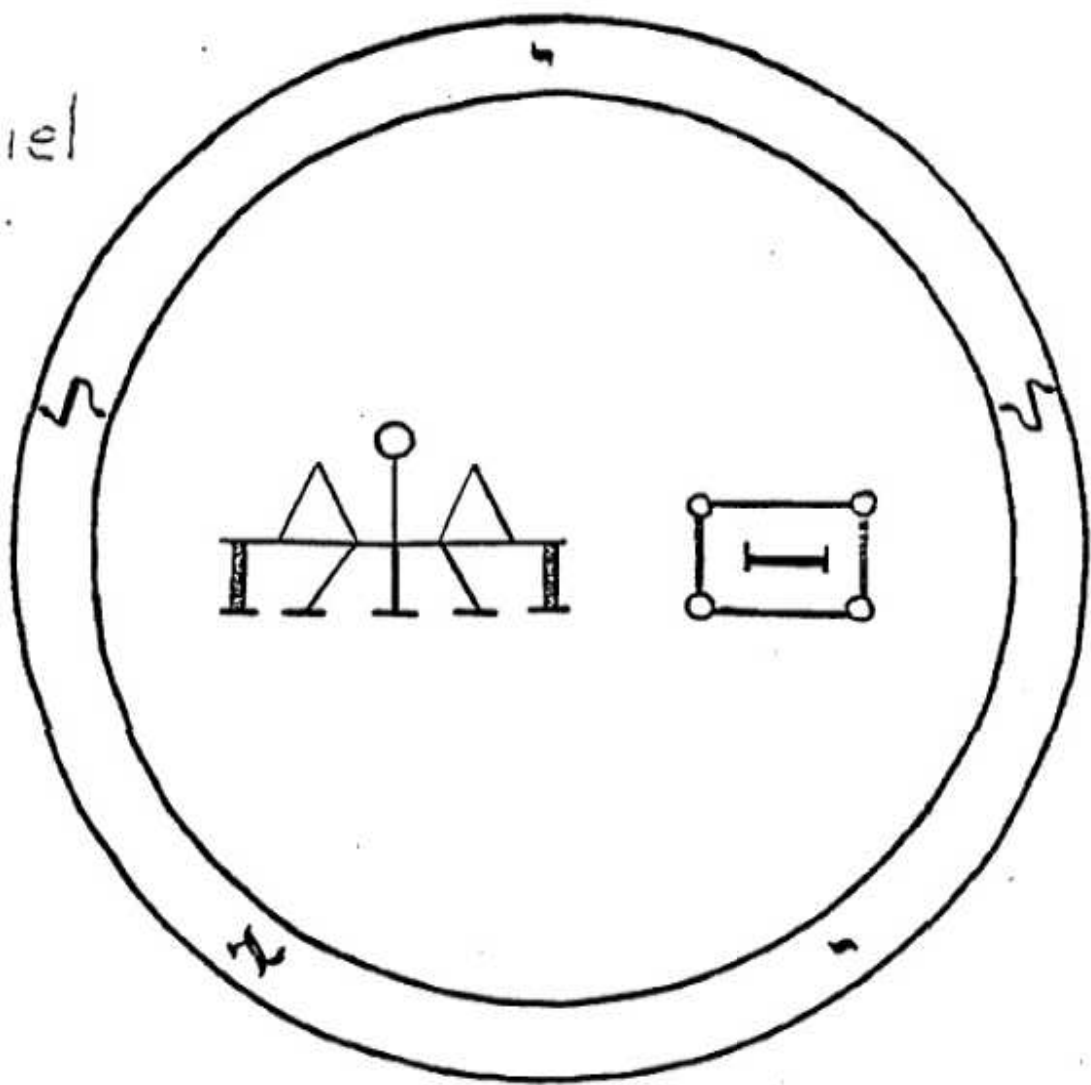
These four lessons cover the seals or sigils of the Schemhamphoresch used by the Golden Dawn Adepti. For many years the origins of these seals were a mystery to those members of the New Zealand Order save that they were among Felkin's papers and were never included as 'Official' but like a lot of other Order documents of this status were still never the less widely used. In the early 1980's a fellow occultist by the name of Hans Nintzel, from Dallas, Texas sent me a copy of a set of seals of the Schemhamphoresch (in what appears to almost certainly be Mathers handwriting) from the papers of the late Carr. G. Collins. A comparison between the two versions of the seals shows that the Mathers' rendition of the seals were not enclosed or ringed with the name of the angel it represented, other than that they are identical. A note on the Mathers' version of the seals states that these were obtained "By the Great Magician Blaise Vignaire-A.R.2494".

The actual method of using the seals was reserved for Inner Order members within the Golden Dawn though it has been included here as reference material for when the student is ready for this type of work. Normally one did an Evocation ritual of the angel concerned, on the relevant days of the year (to be worked out astrologically) that the angel governs and the seal was used as a warrant to command the angel to obey you. For full instructions on Evocation is covered in the Z2 section in the 'Complete Golden Dawn System of Magic' though this is not for beginners. The seals are to be used neither as a talisman nor as a lamen but a force to bind the angel (who is constrained by it) to perform a desired task. An example of this type of use is given in the Mathers translation of the 'Key of Solomon the King' and 'Grimoire of Armadel'. Other uses for the seals were as astral doorways in which the angel was investigated on the days it governed through skrying. From this investigation some Adepti built up a God-form and used the ritual of God-form Assumption, through invocation to test its powers. There are a variety of uses for these seals and within temples such as *Whare Ra*, in New Zealand, the associated Biblical Psalms were generally read out in Hebrew to help with the invocation or evocation.

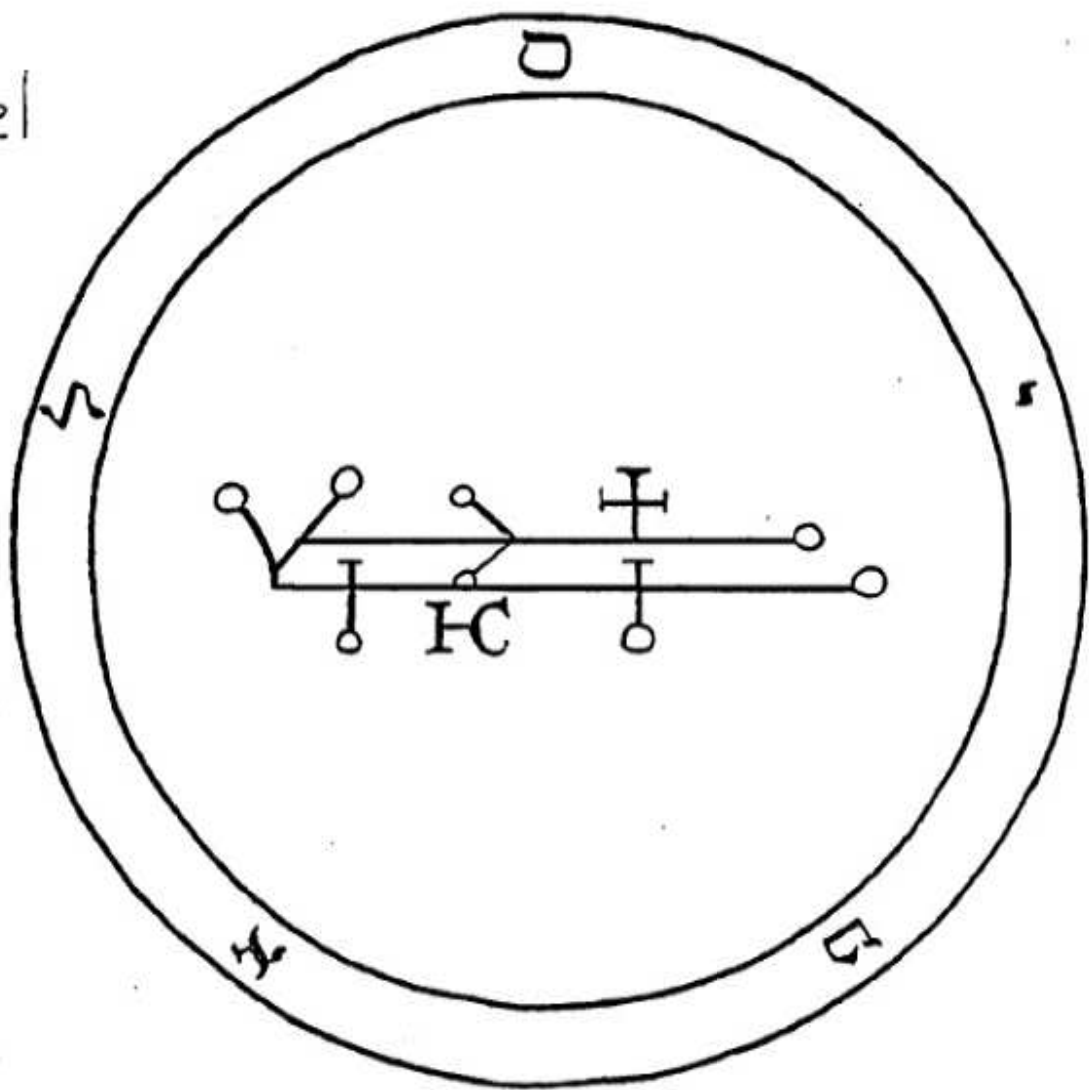
Vahuaiah



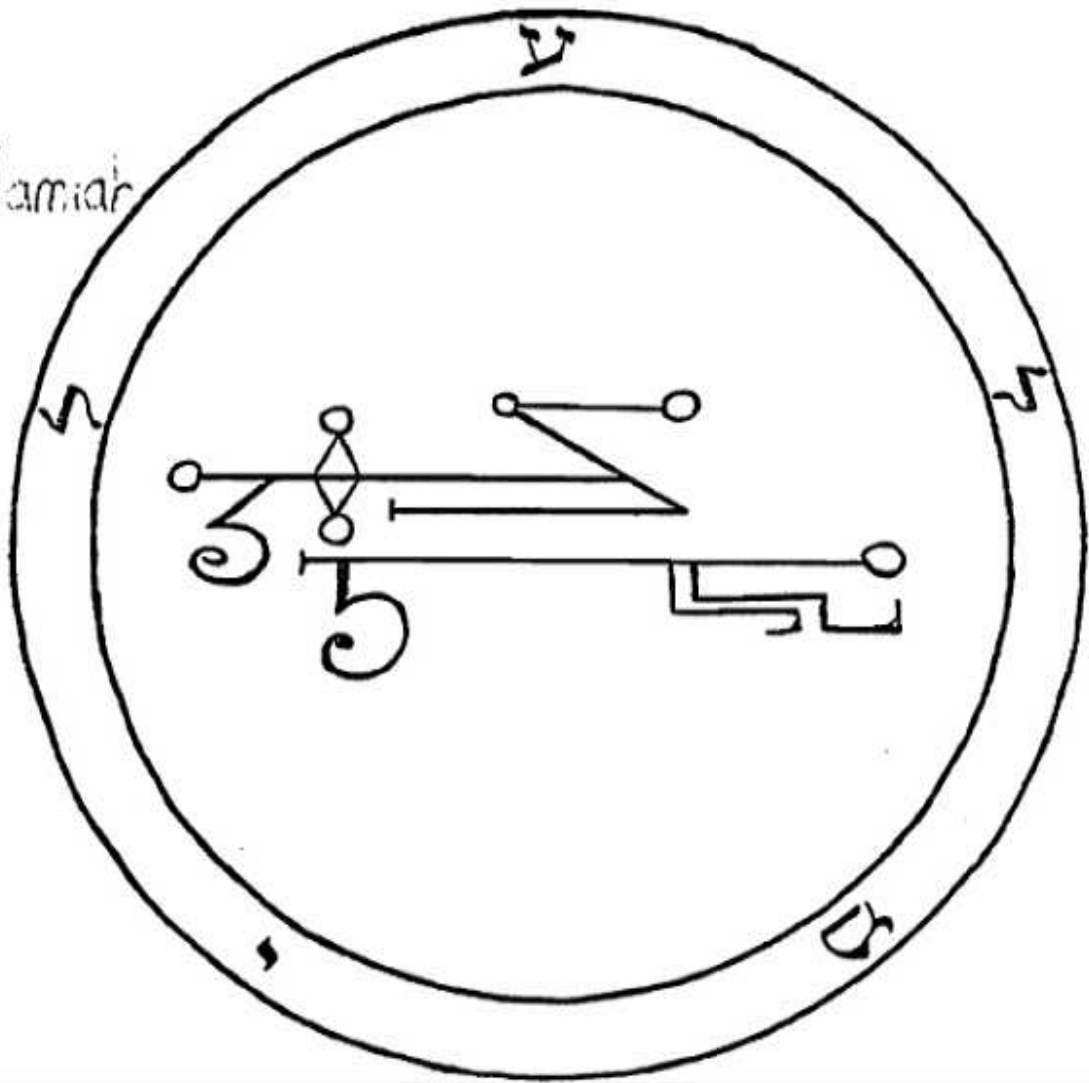
Yelauiel



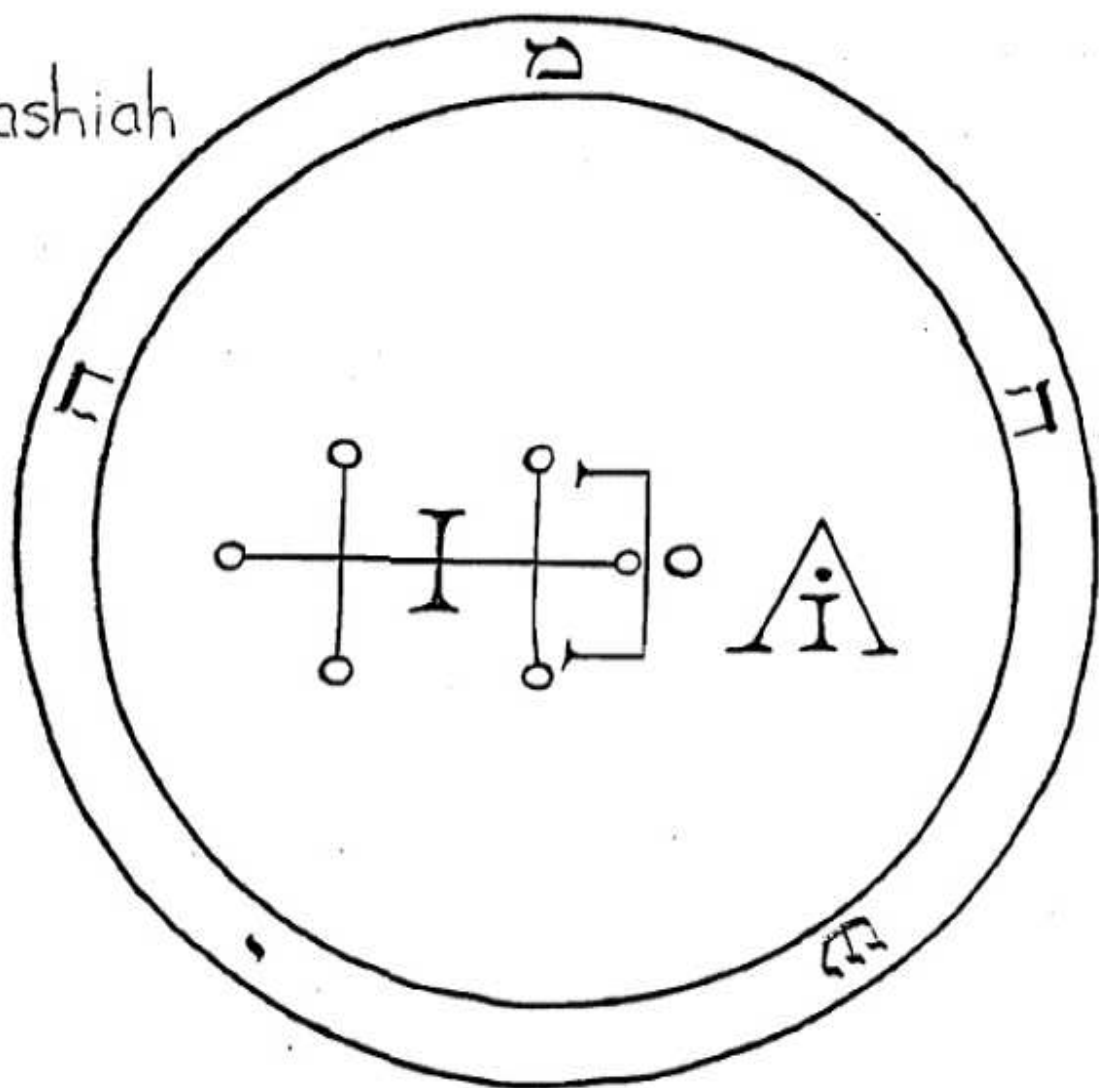
Saitiel



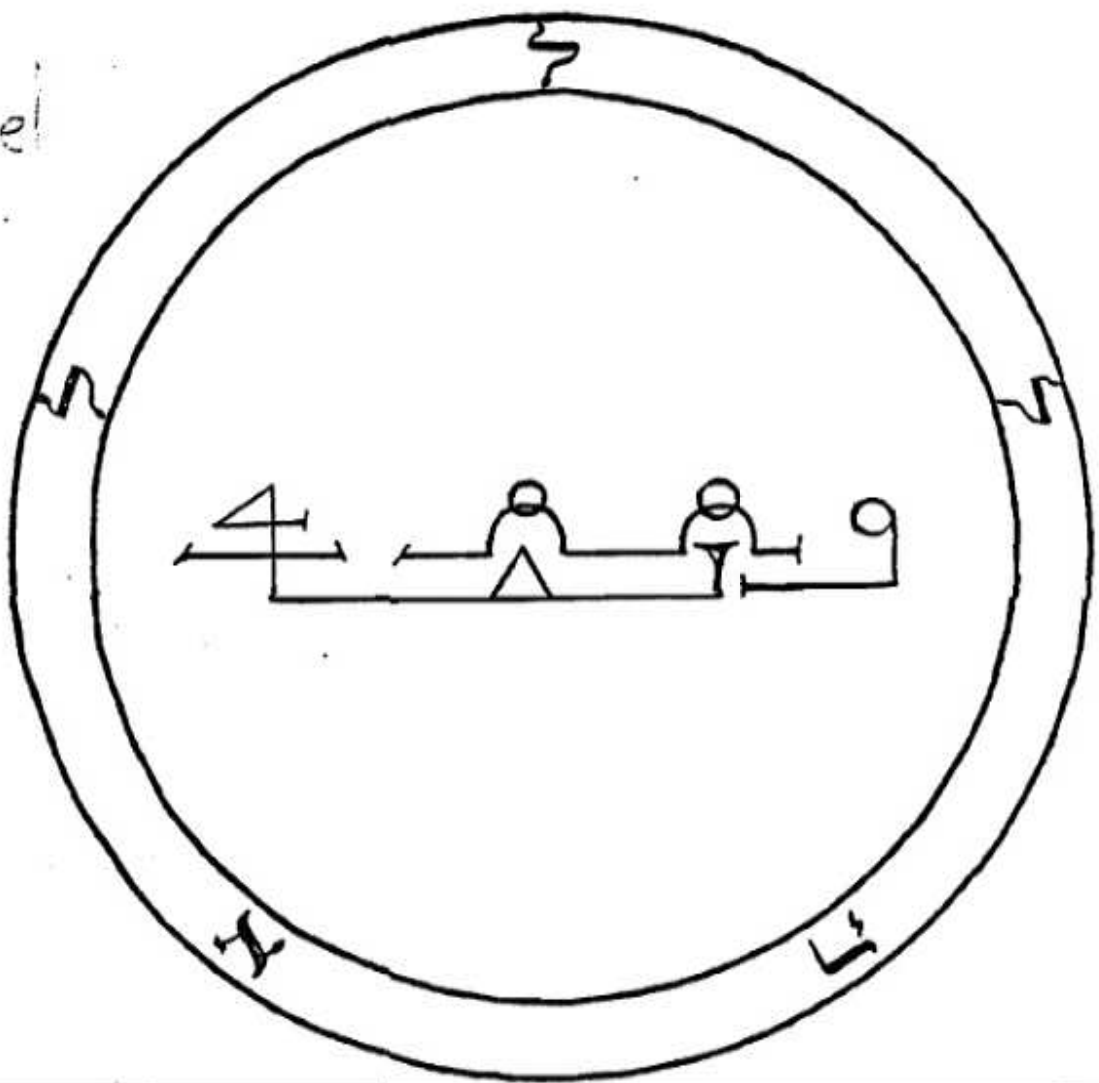
4 Nghelamiah



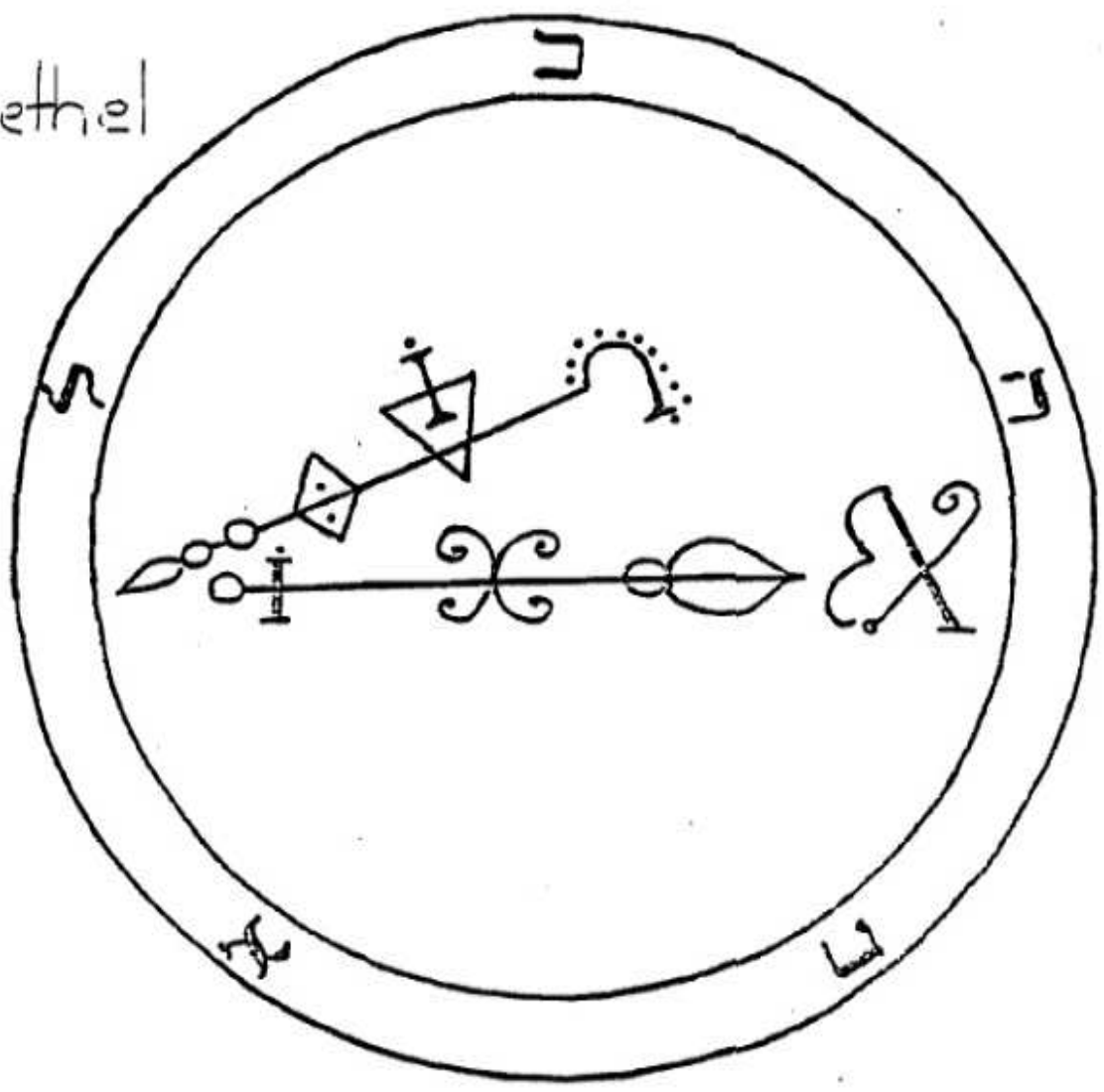
5 Mahashiah



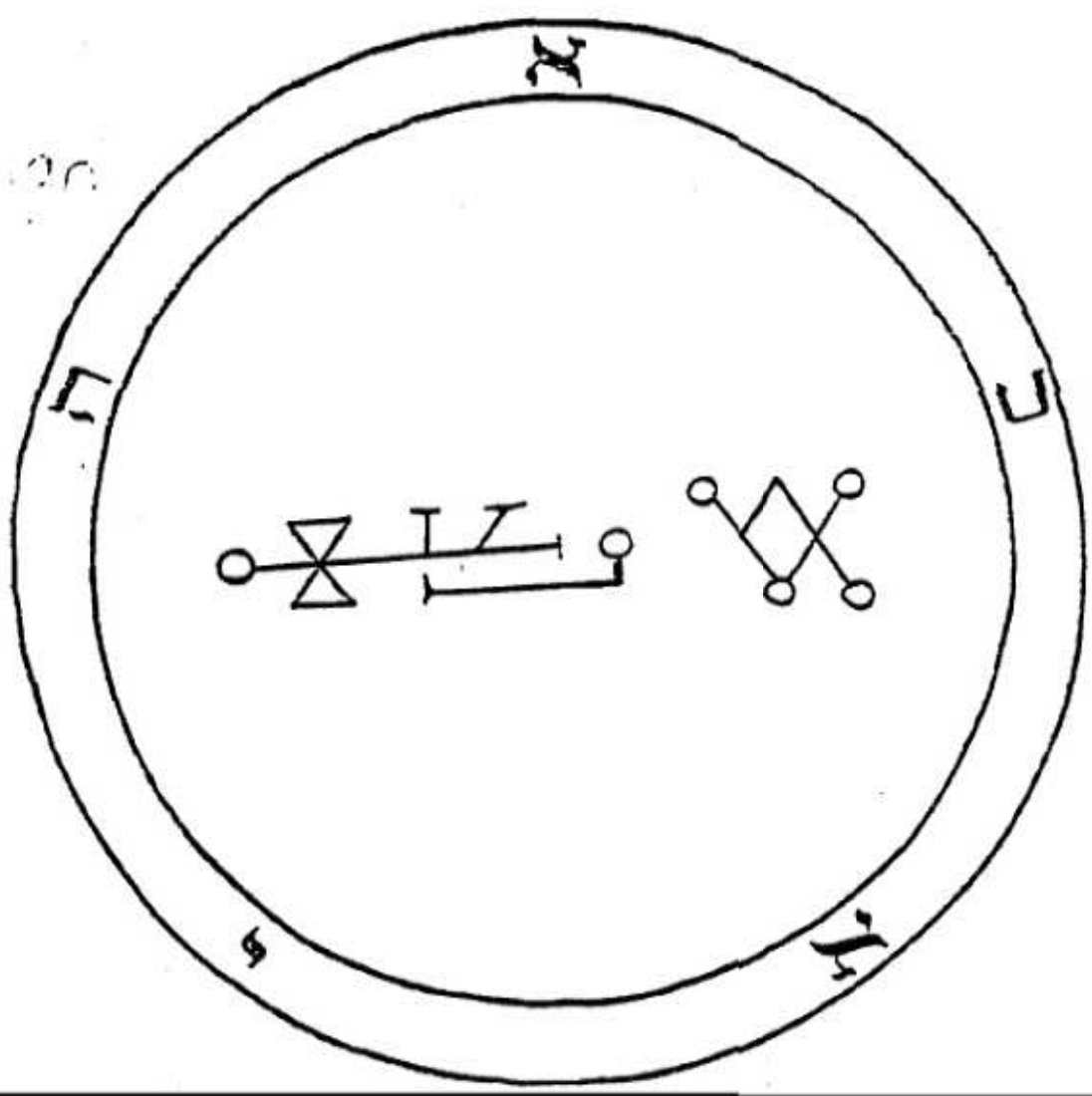
Lalanel



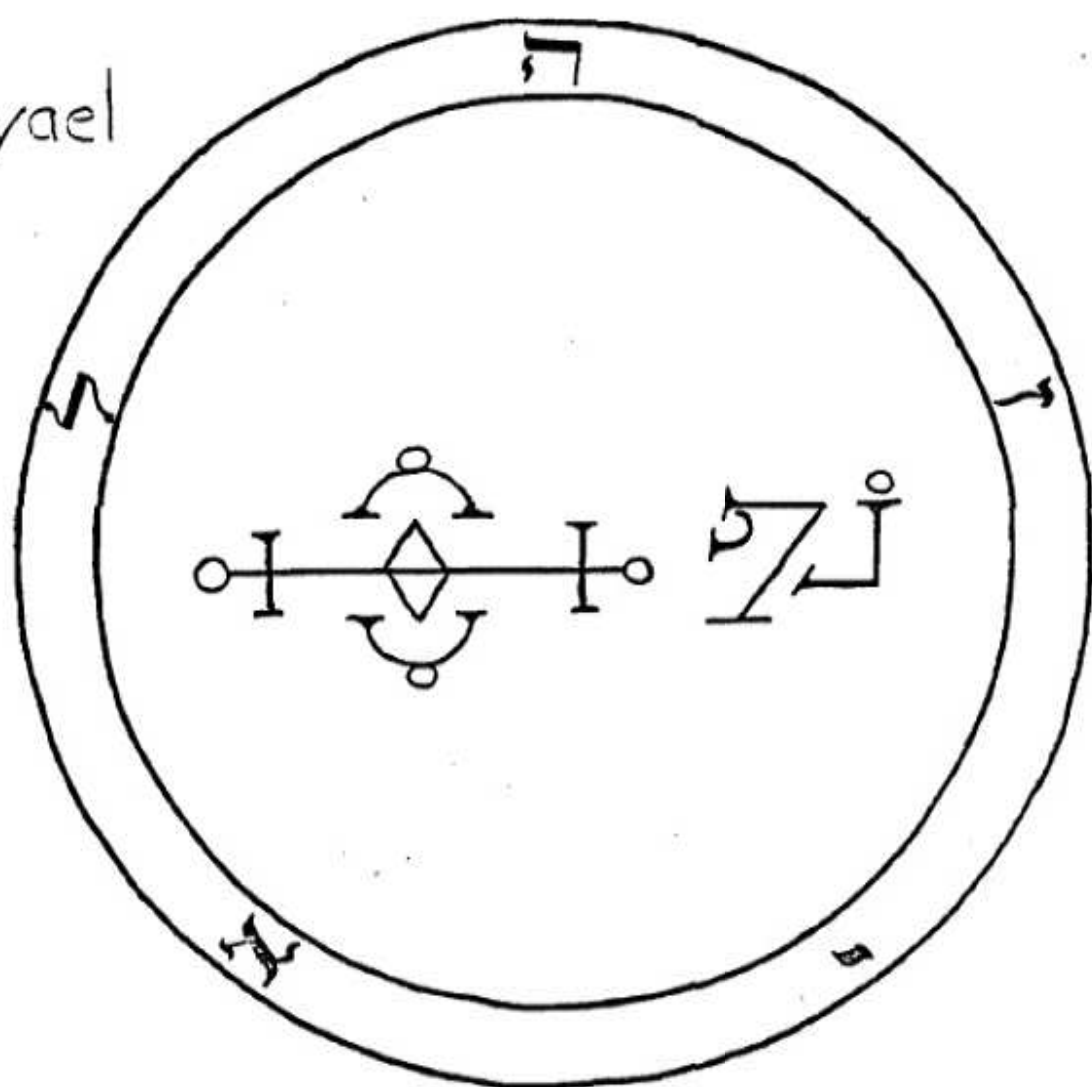
8 Kehethiel



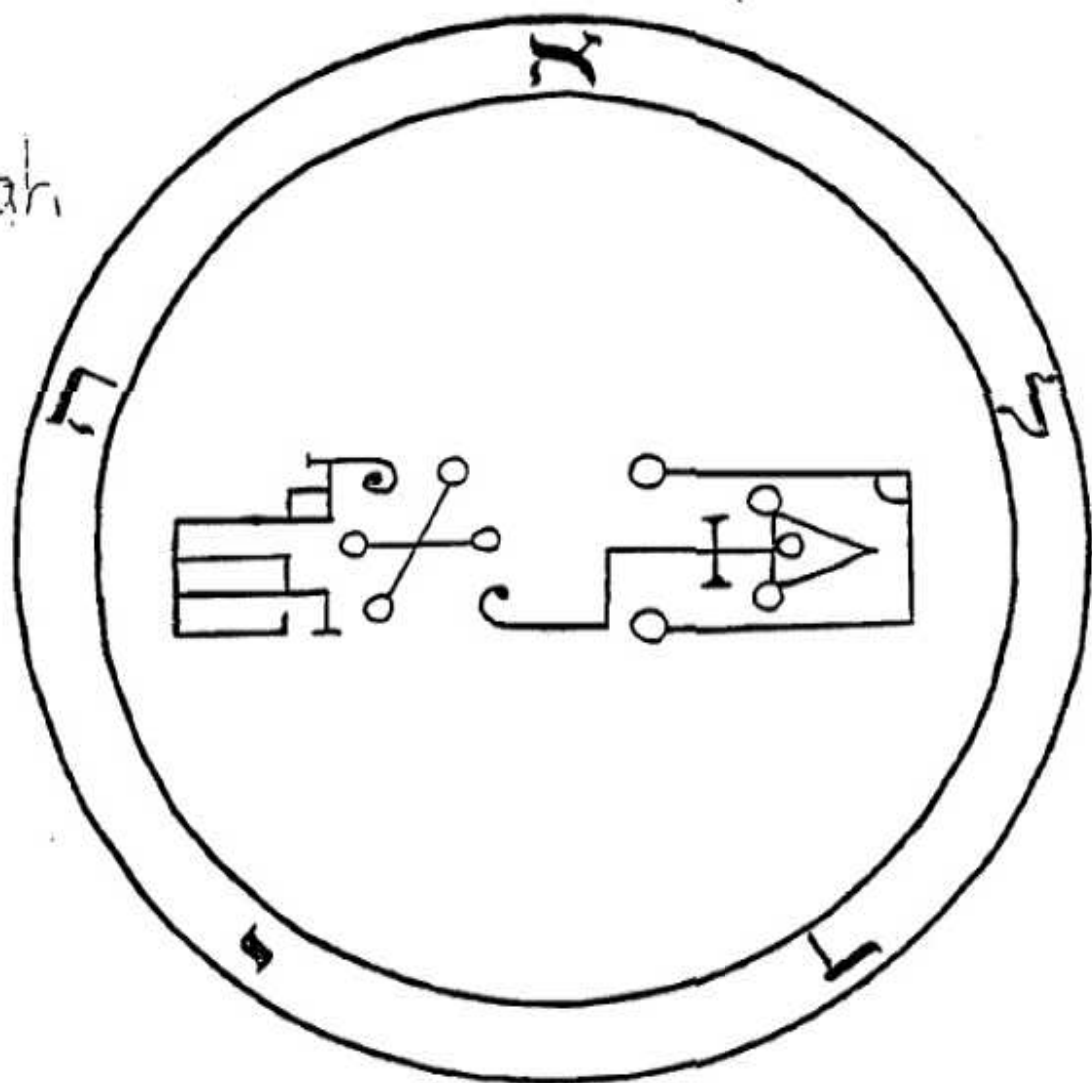
7 Akazoo



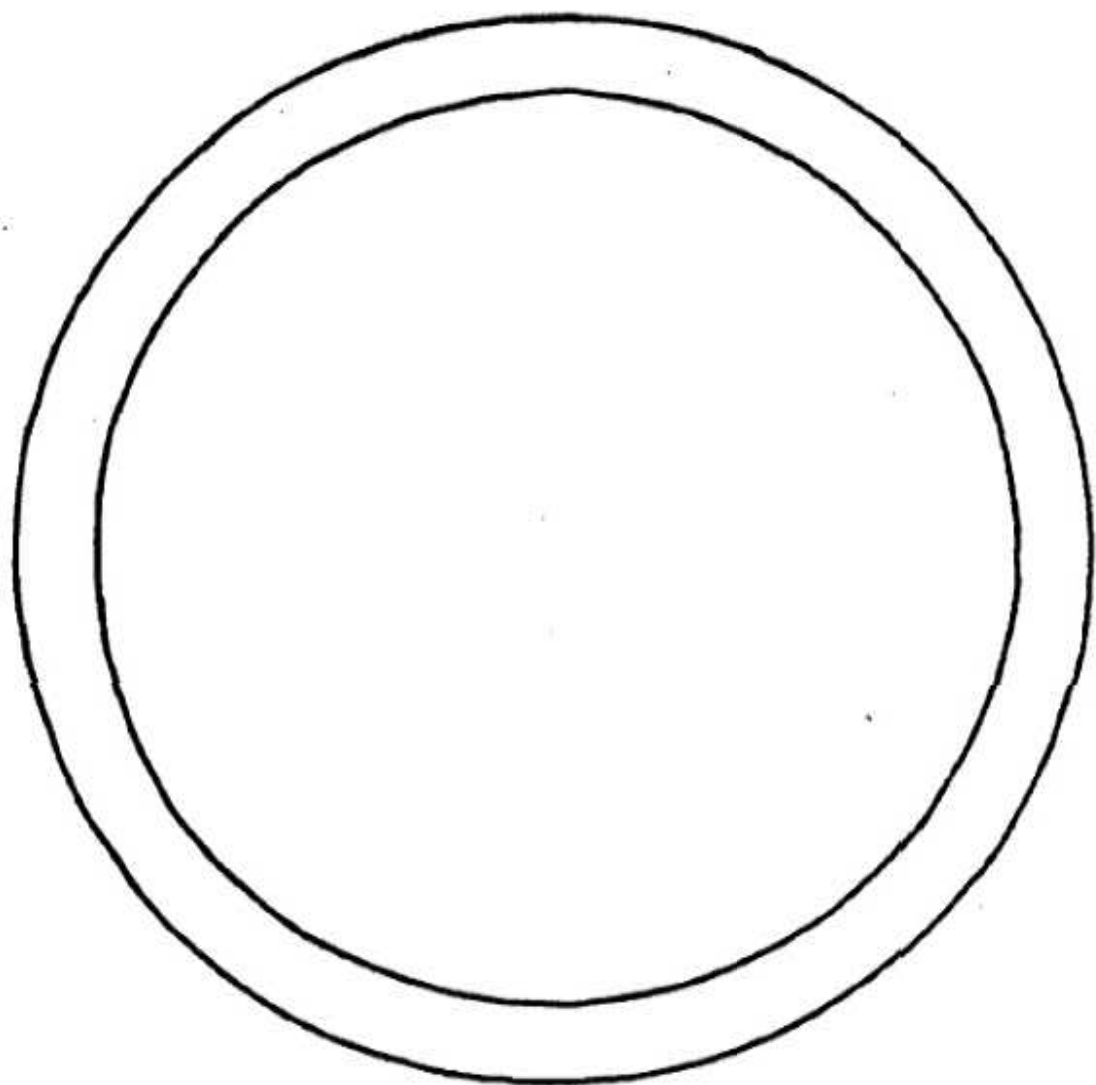
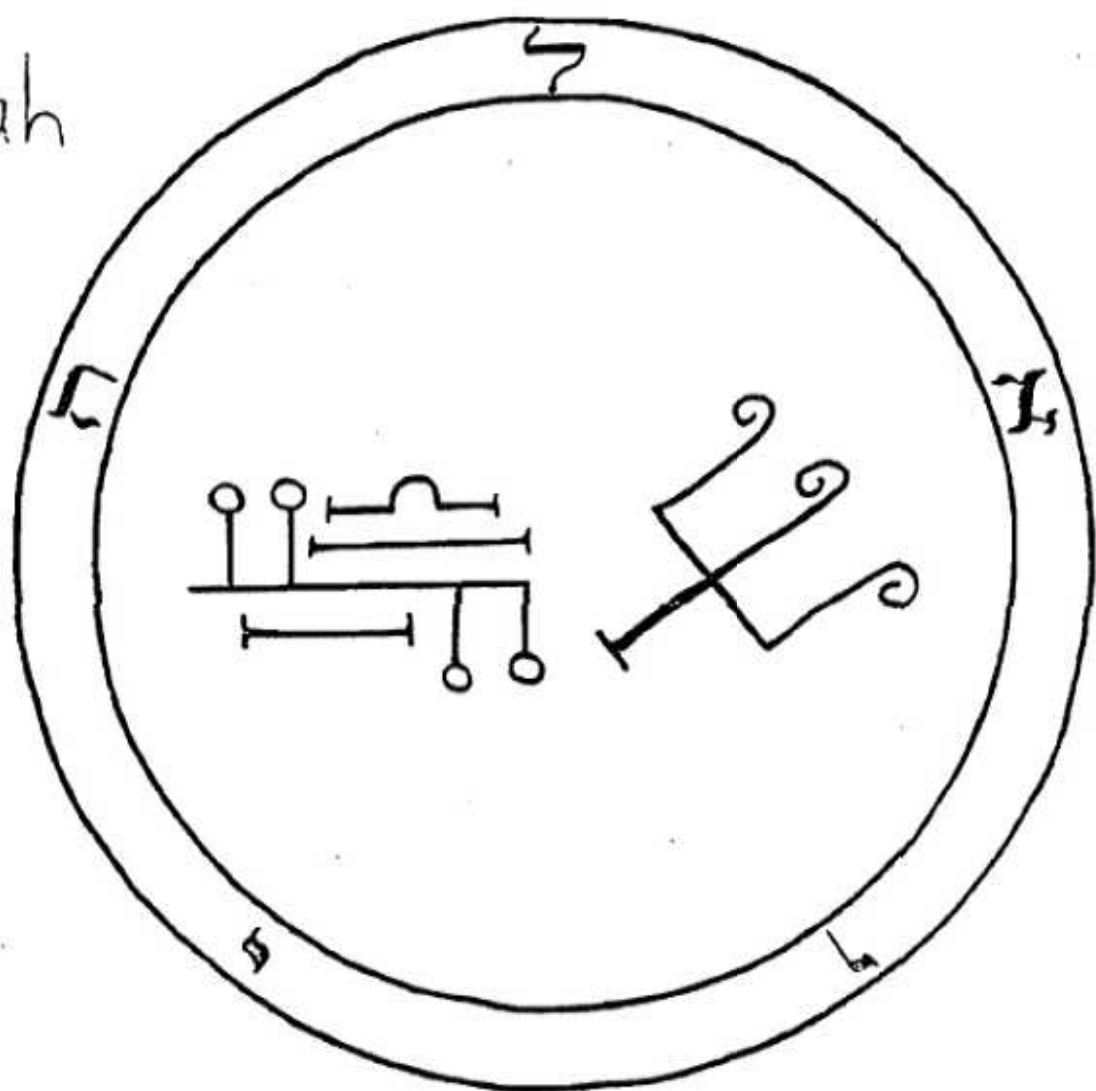
⁹ Hazeyael



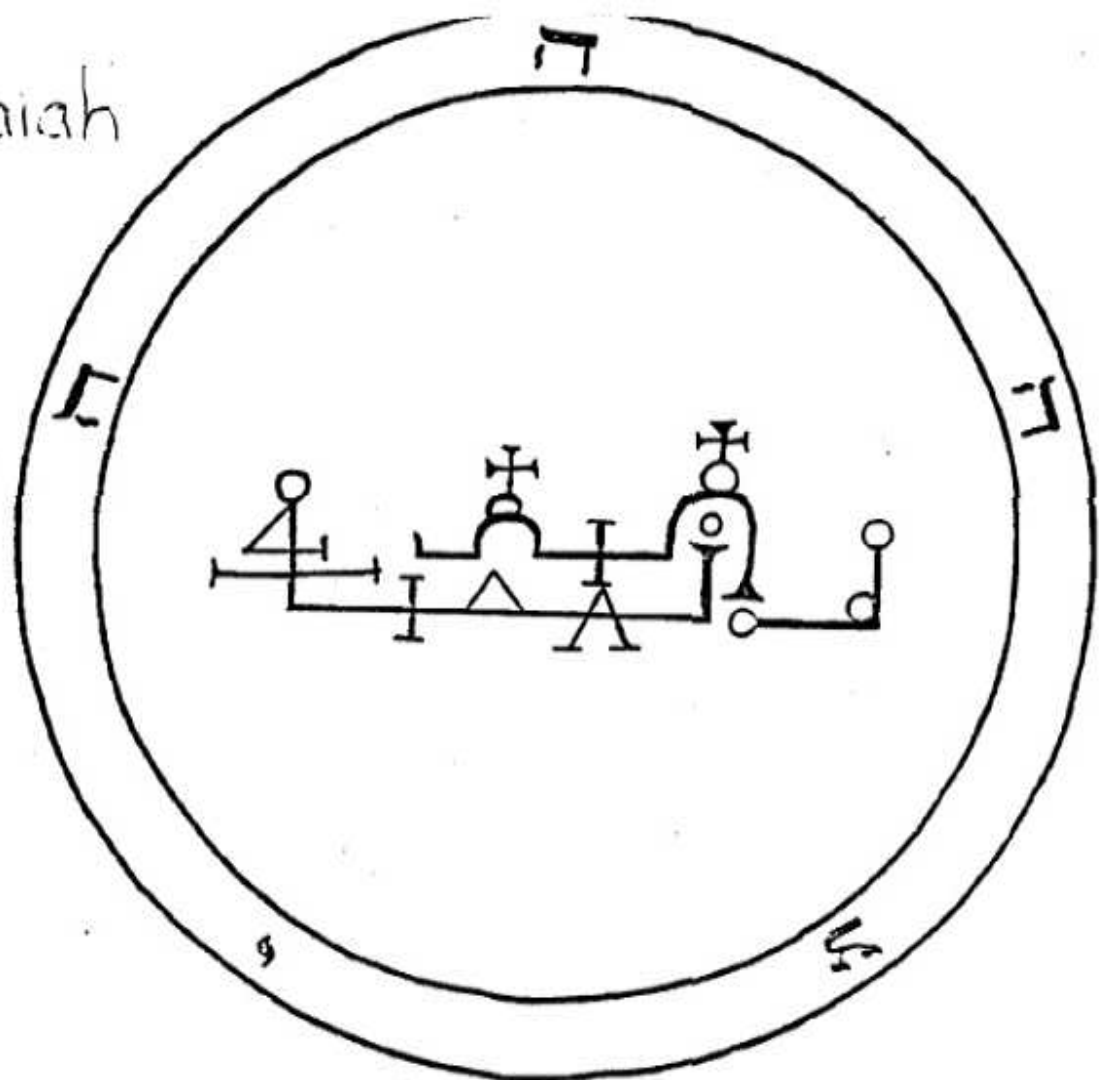
⁰ Eldiah



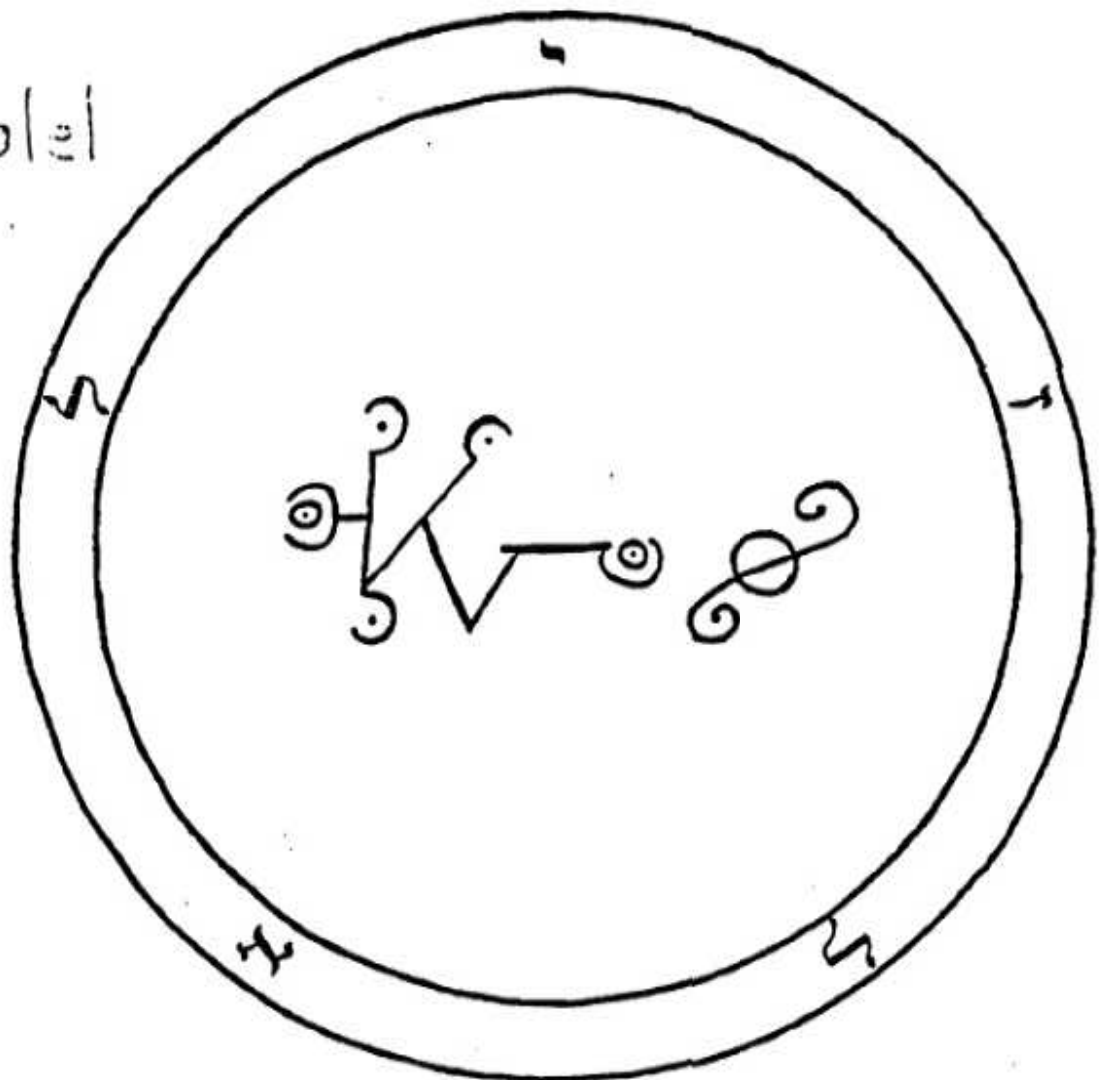
Leviah



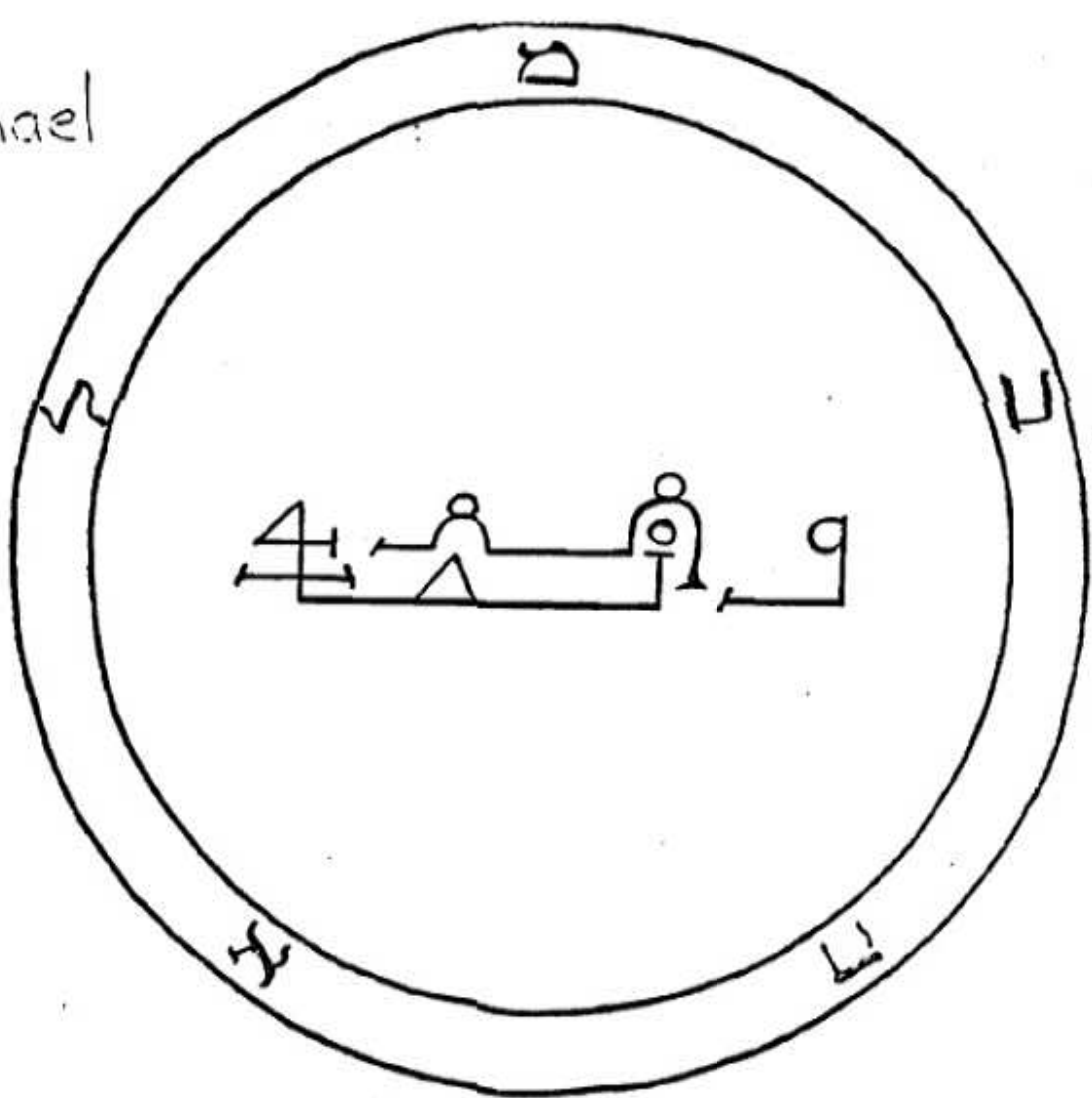
2 Hihaiah



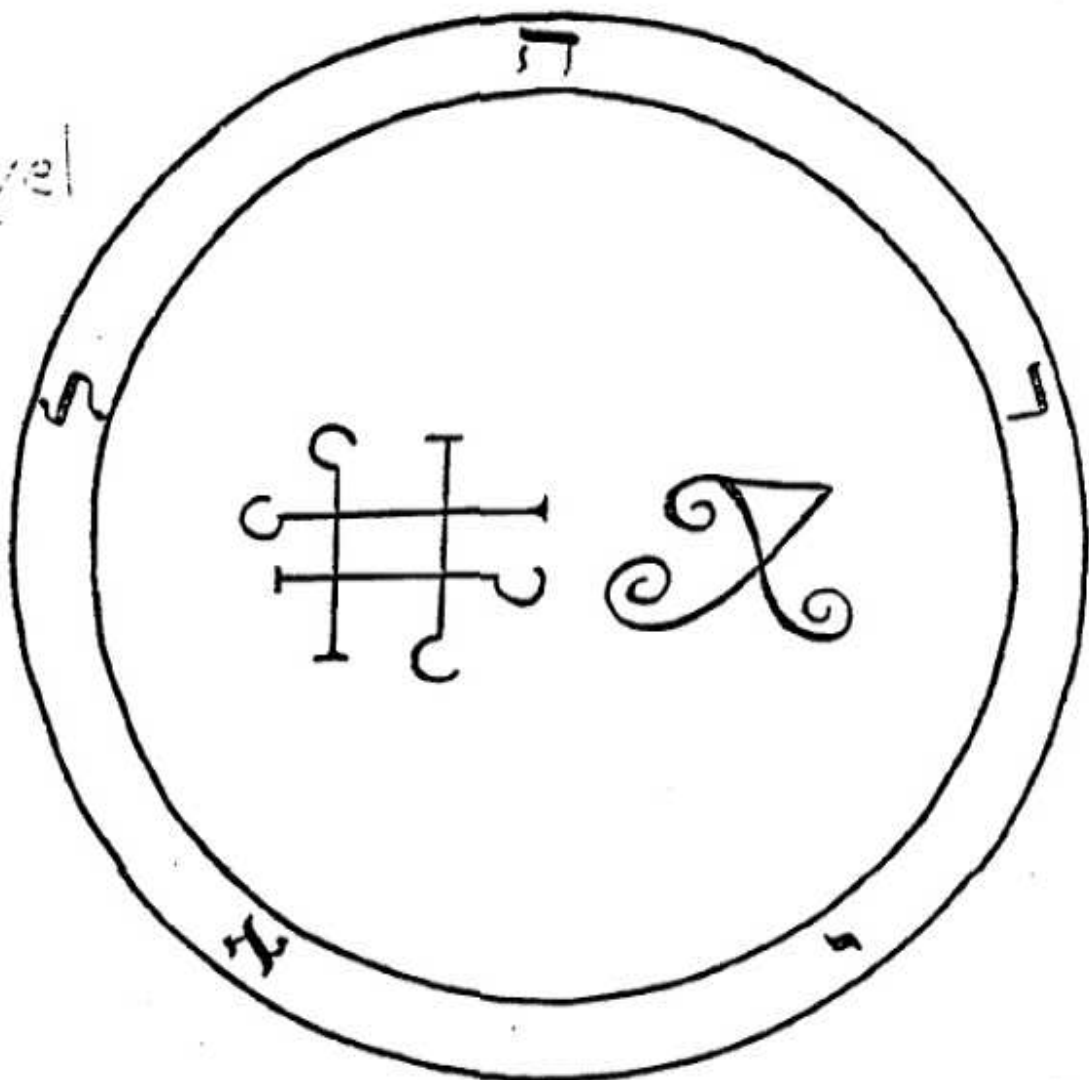
Iezolel



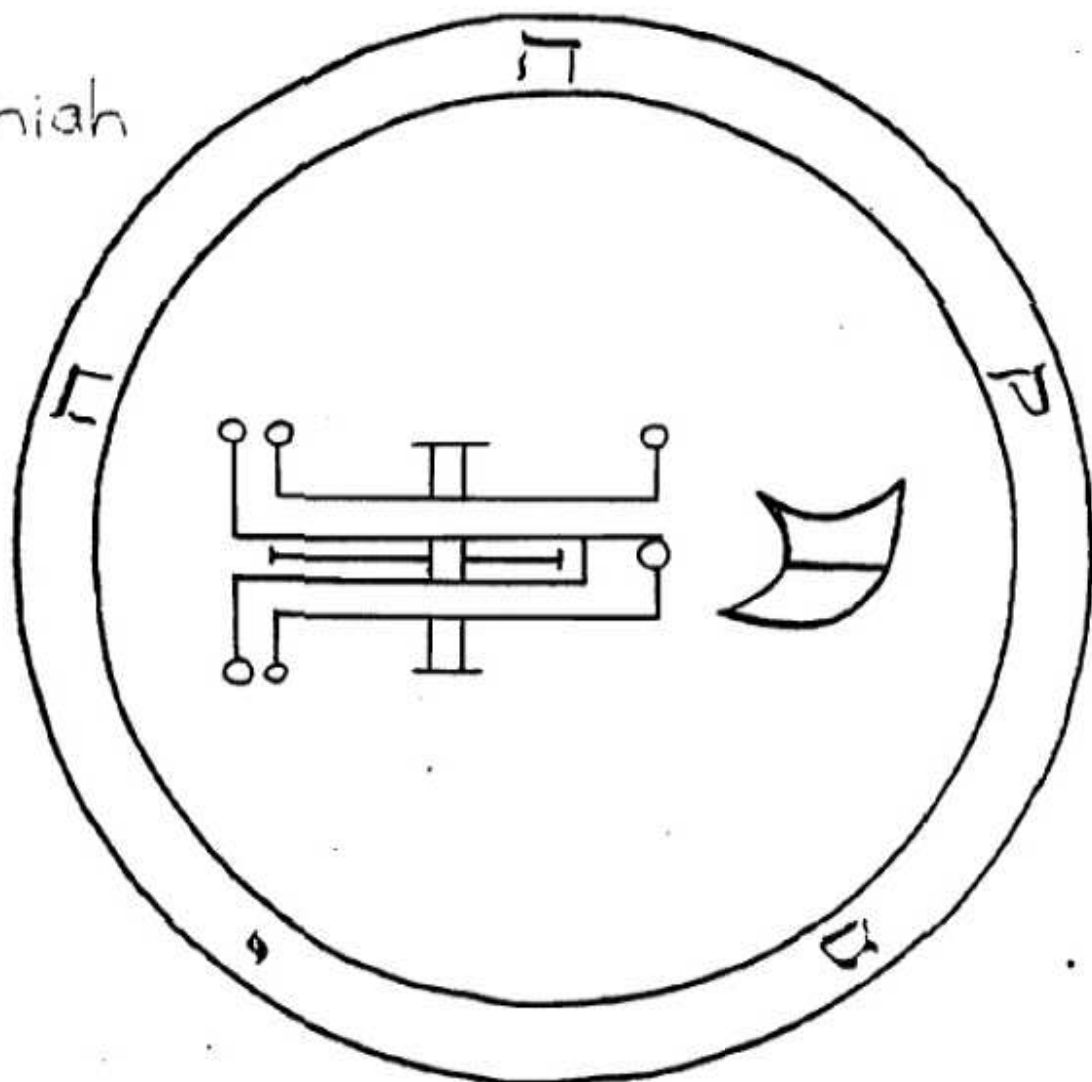
4. Mebahael



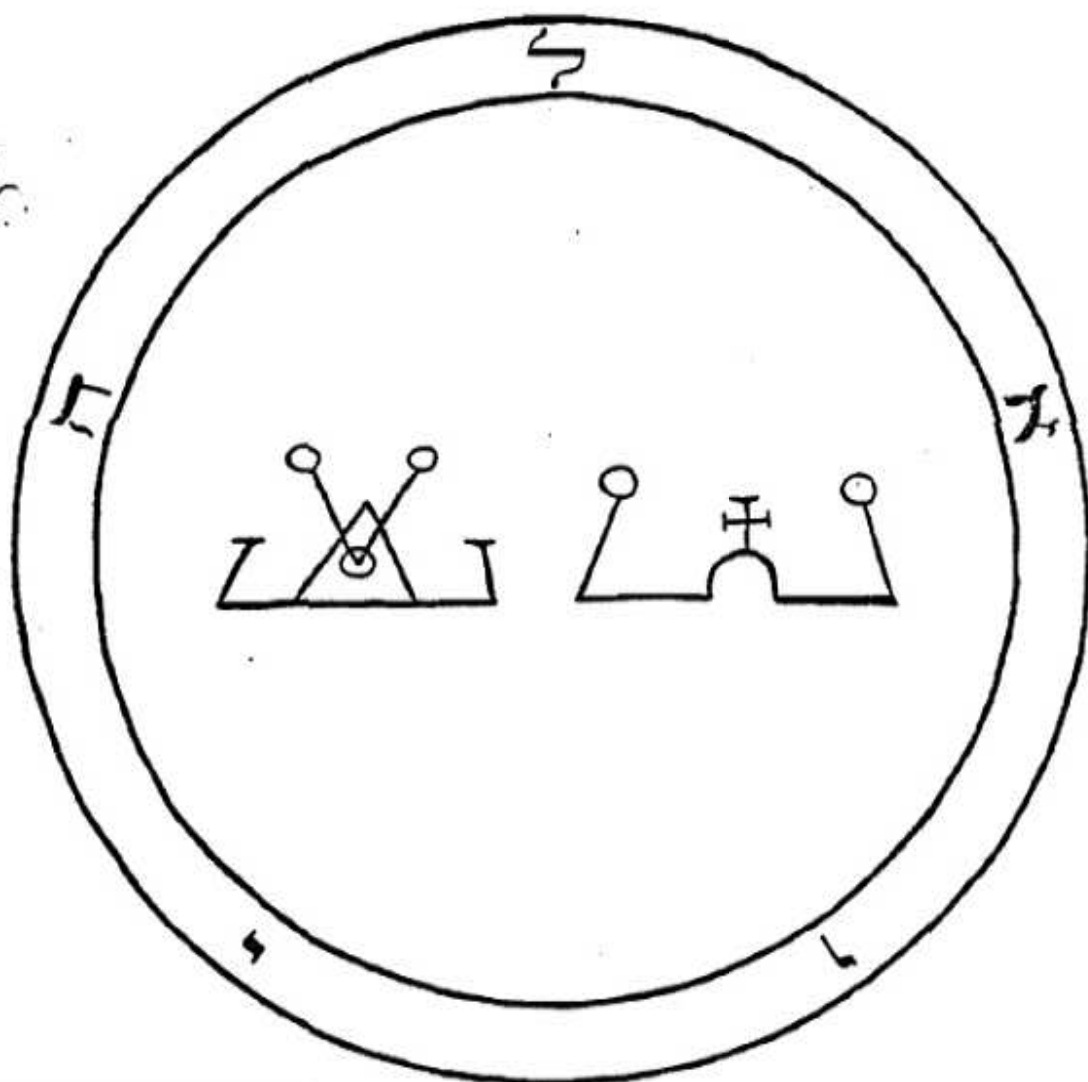
Harayel



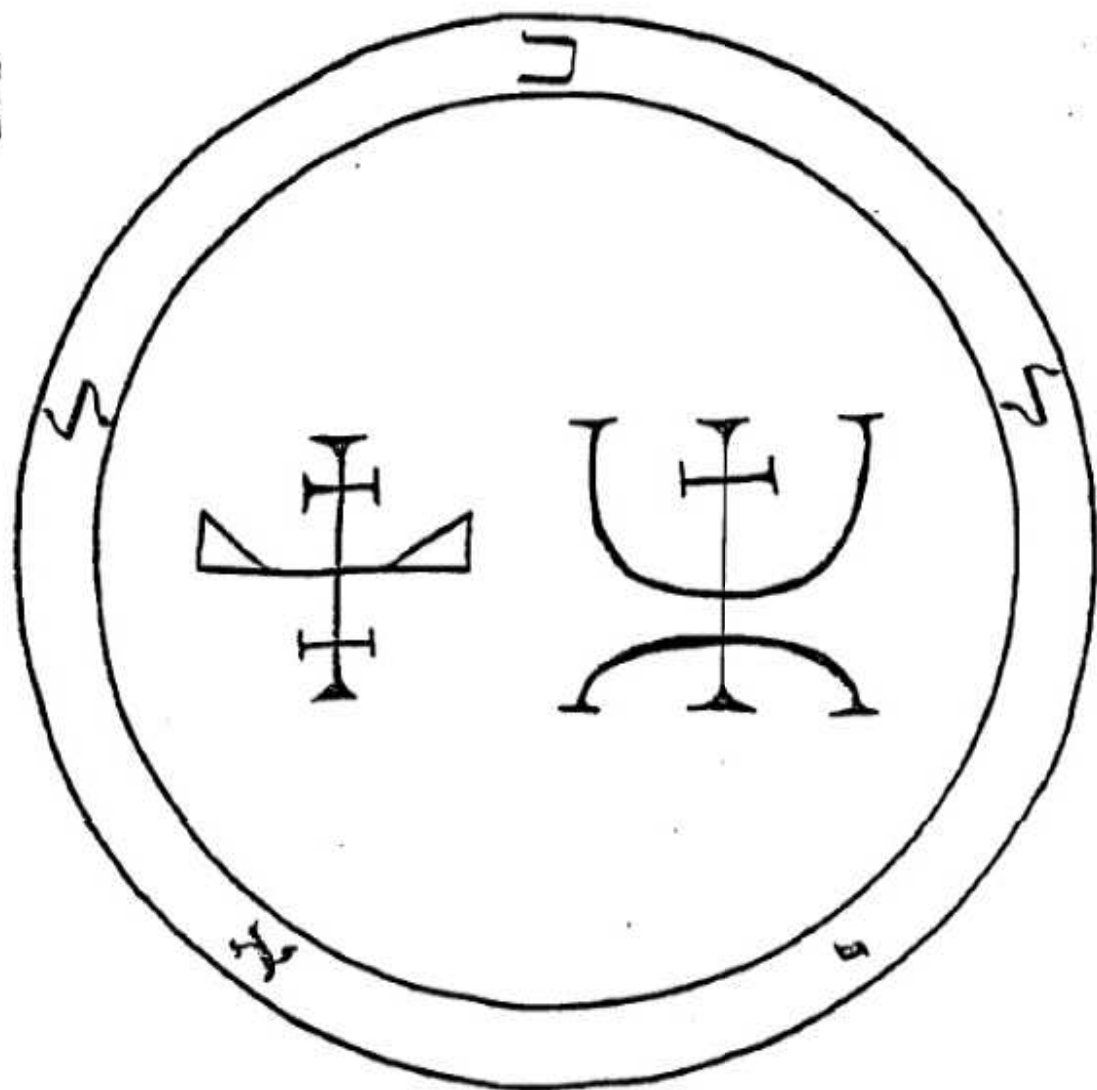
6. Hagarniah



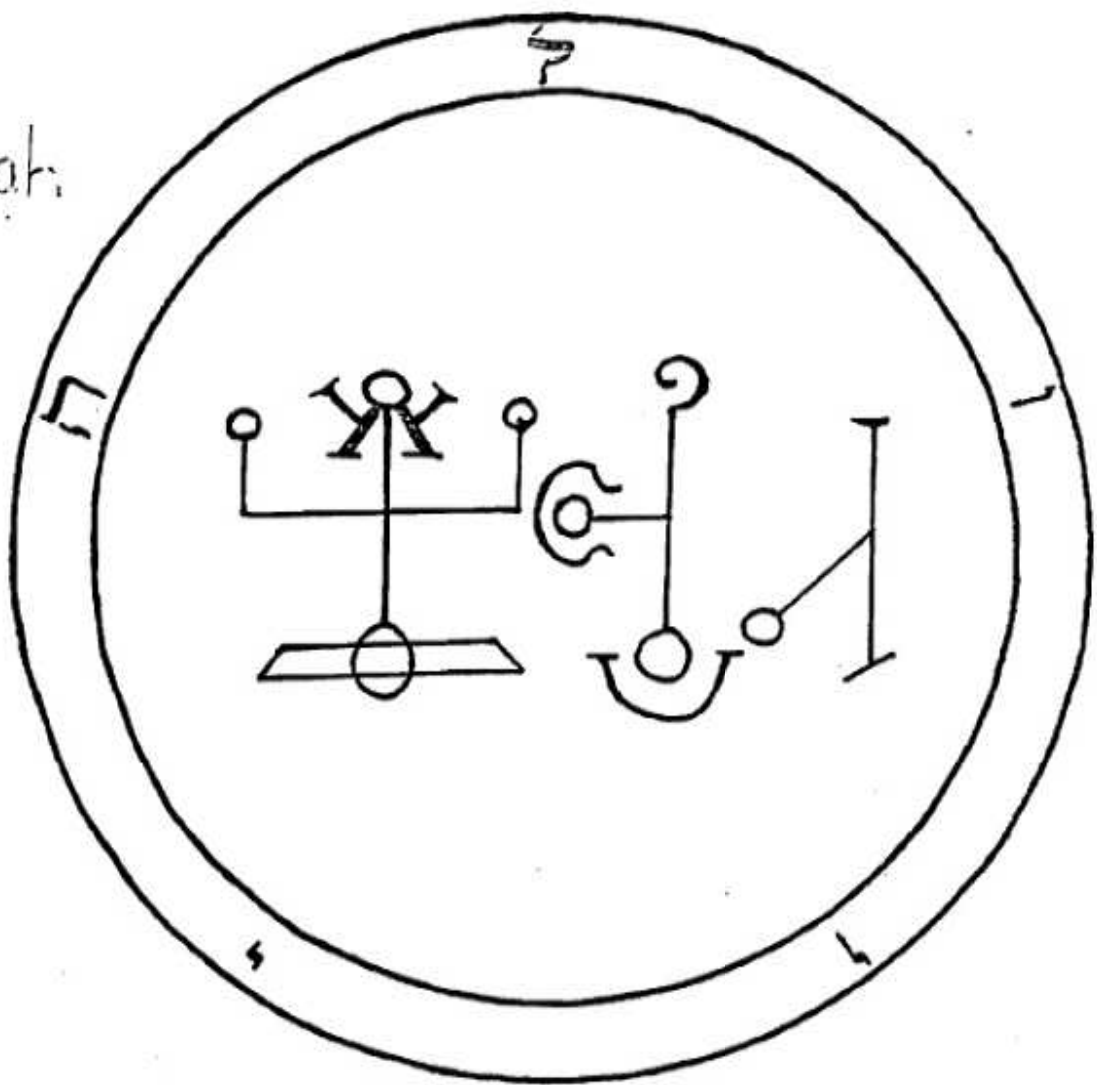
7. Lauiah



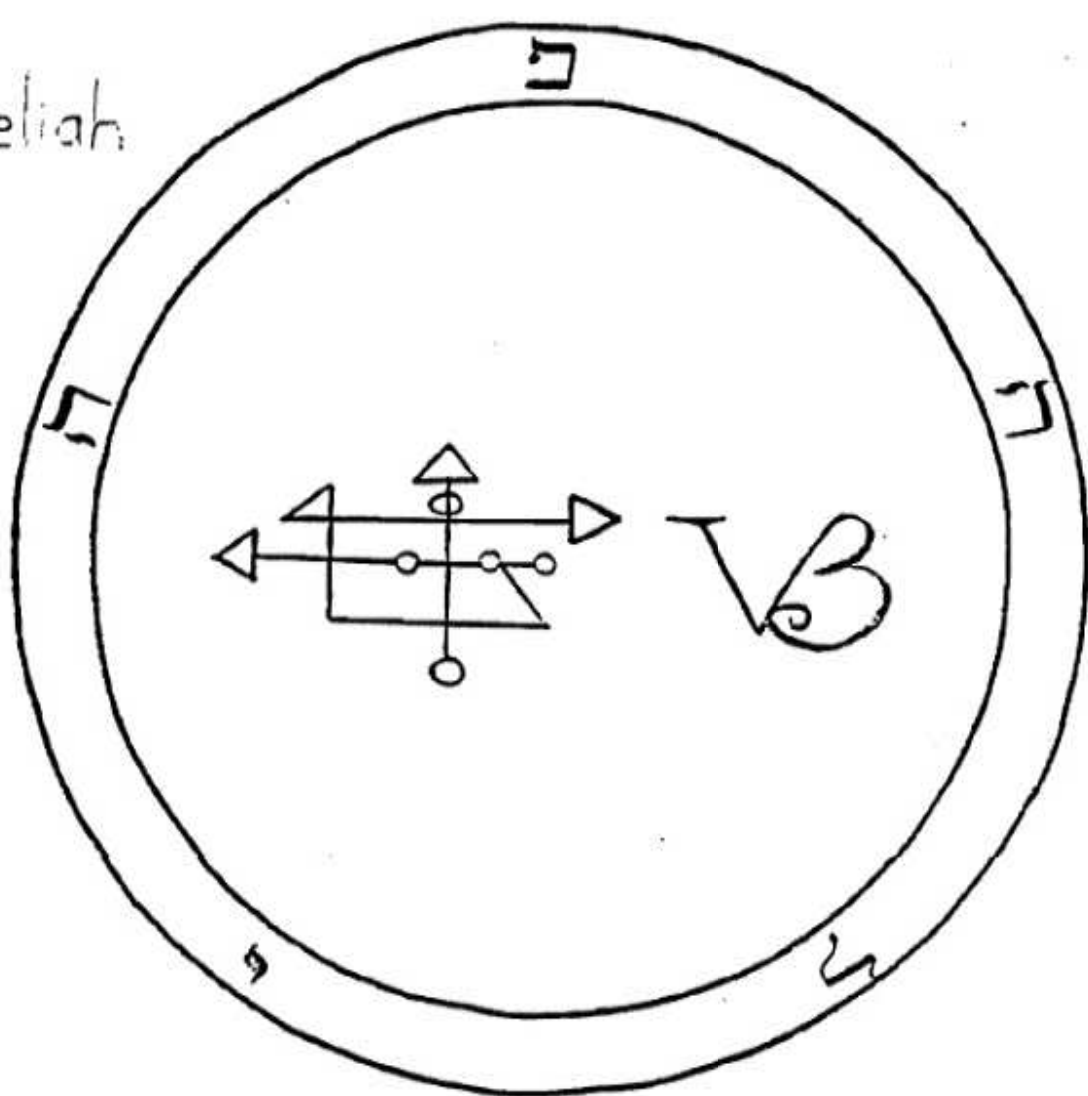
8 Keliel



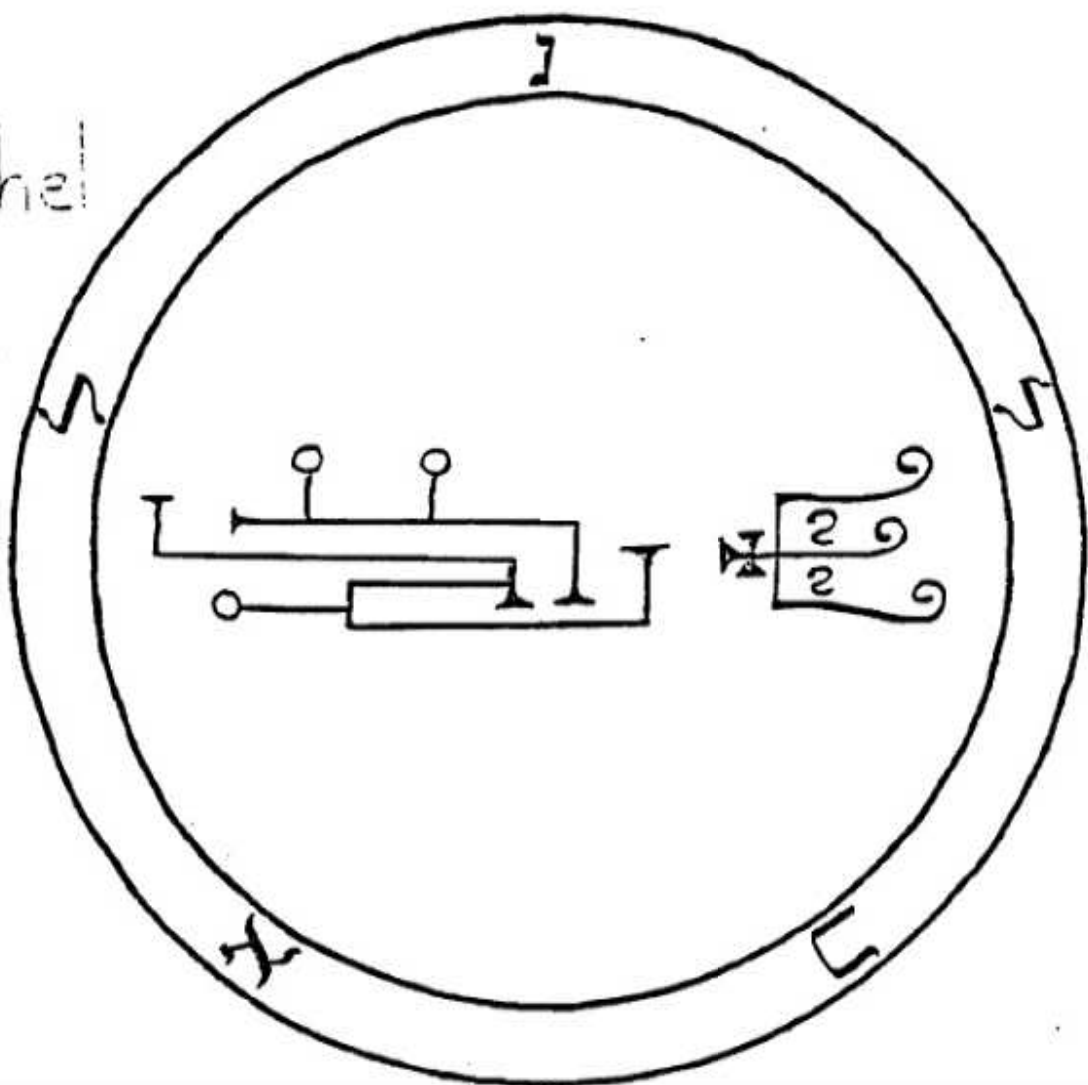
9 Livorah



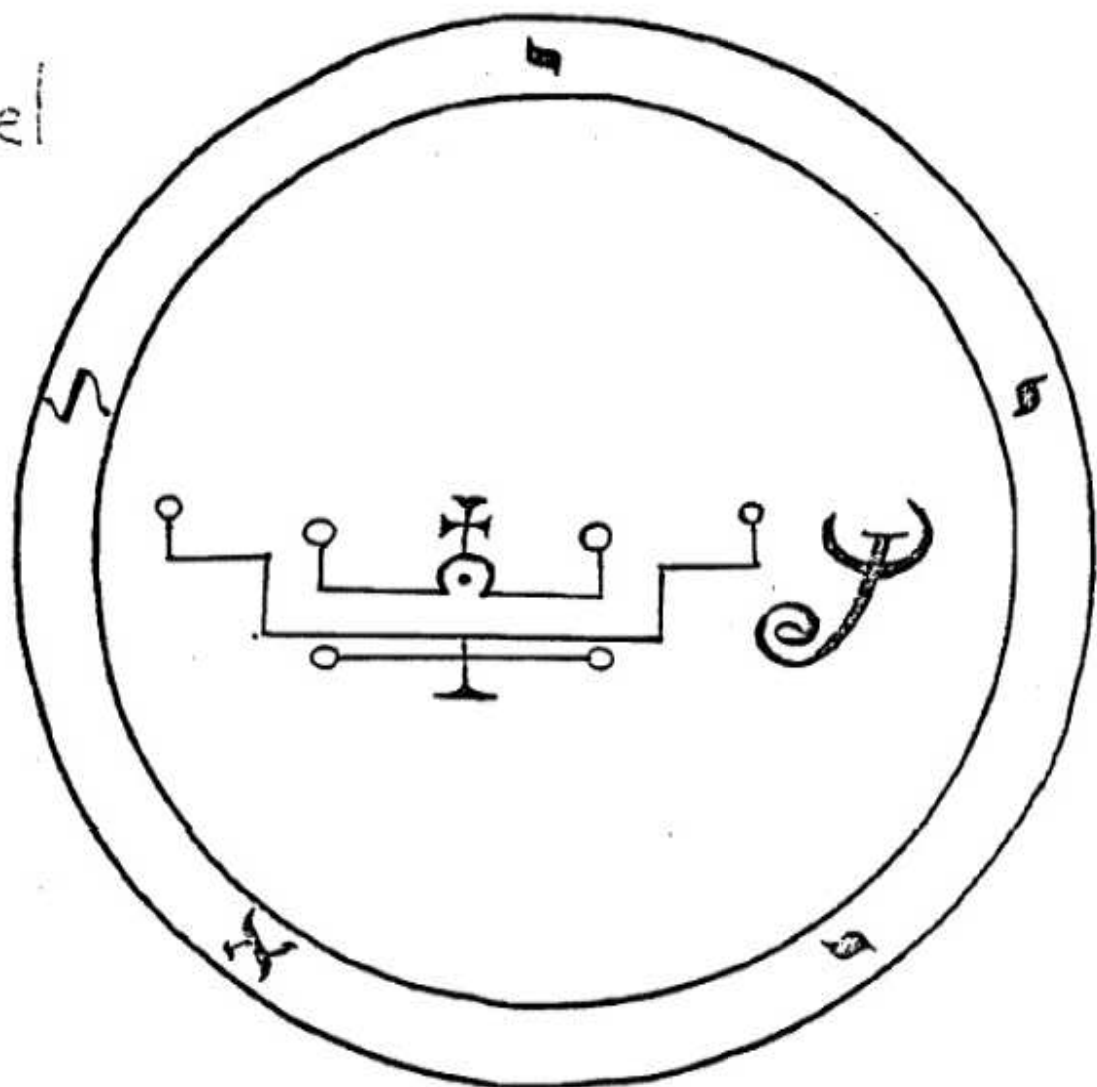
0 Pheheliah



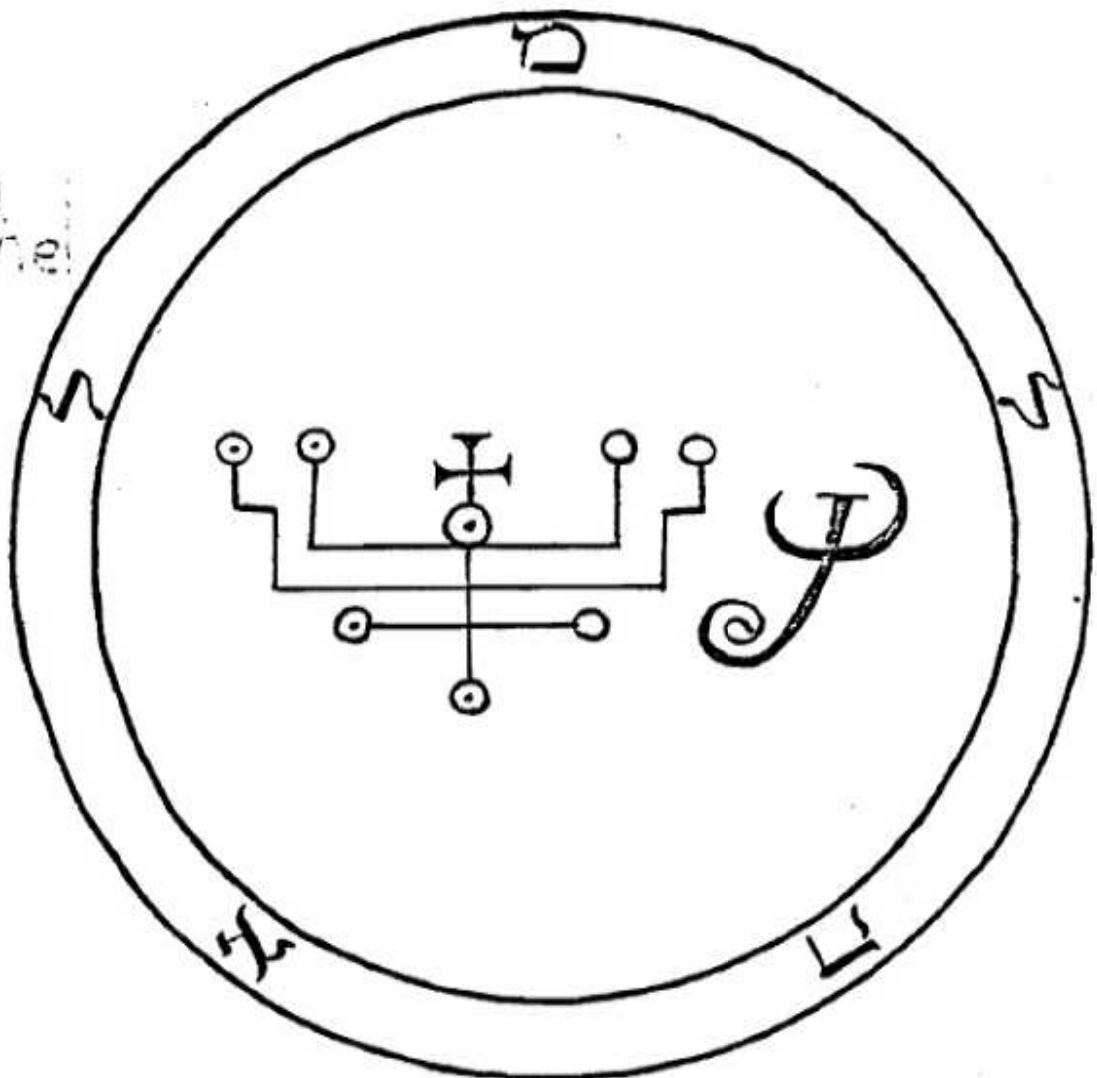
1 Nelakhel



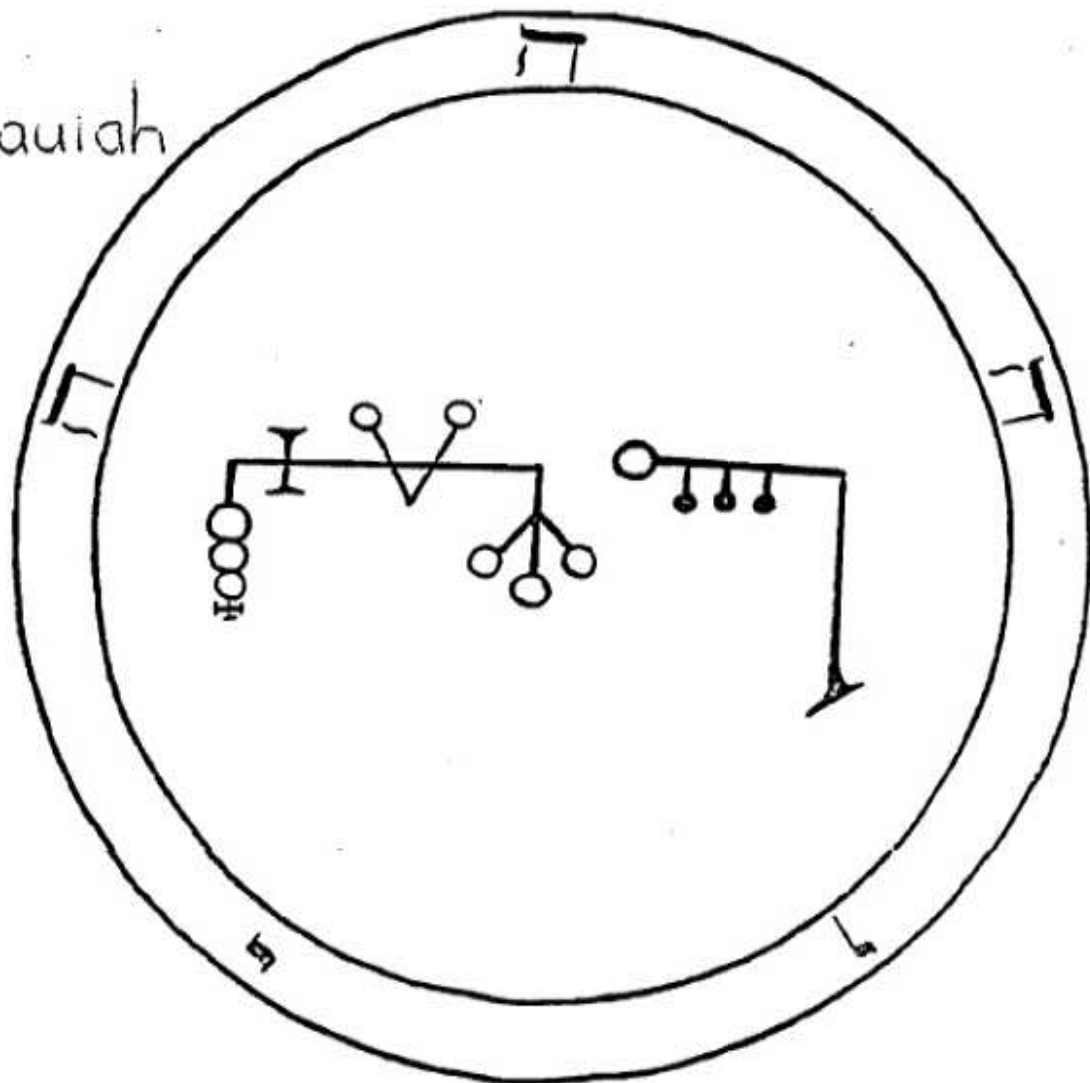
2 Yeiael



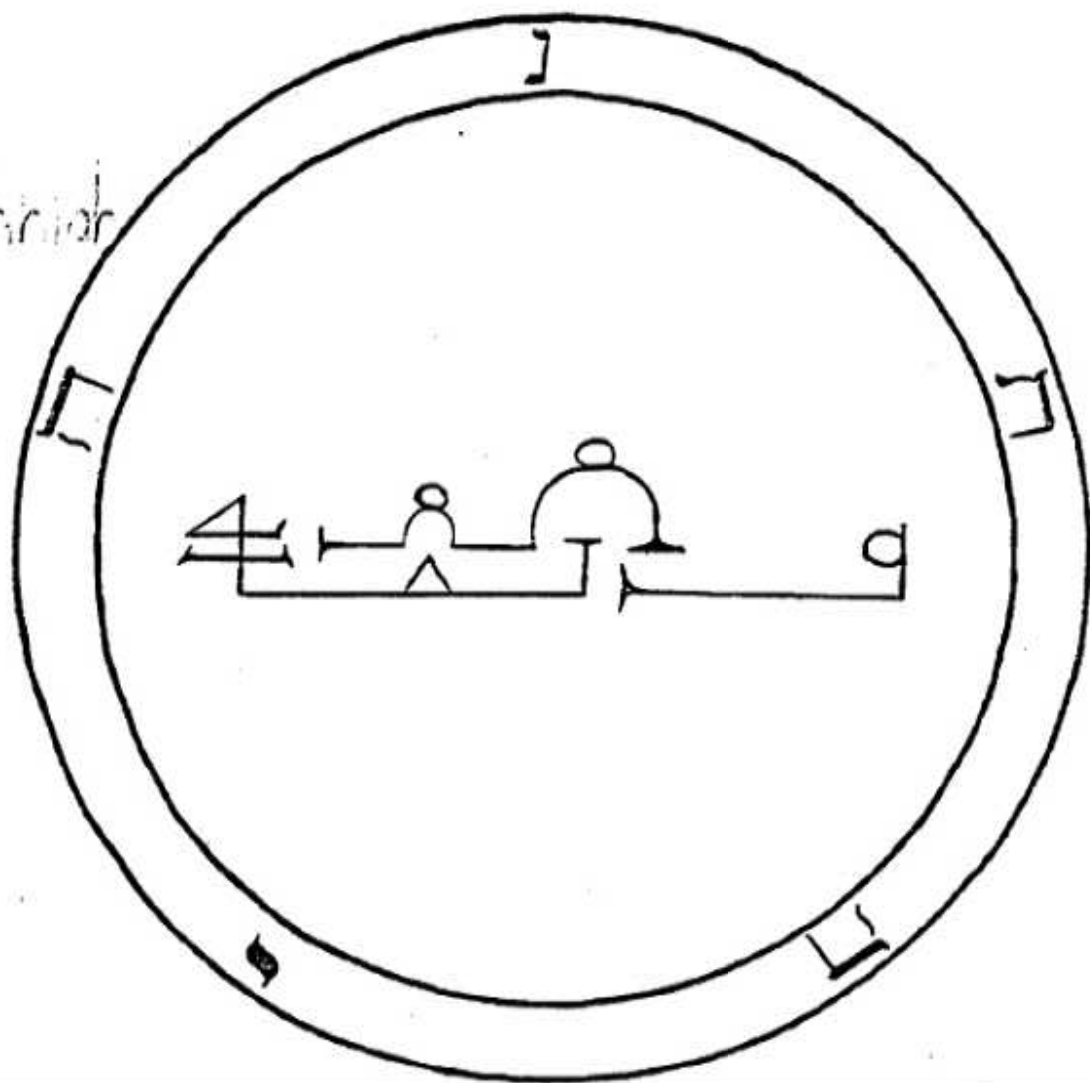
3 Malahel



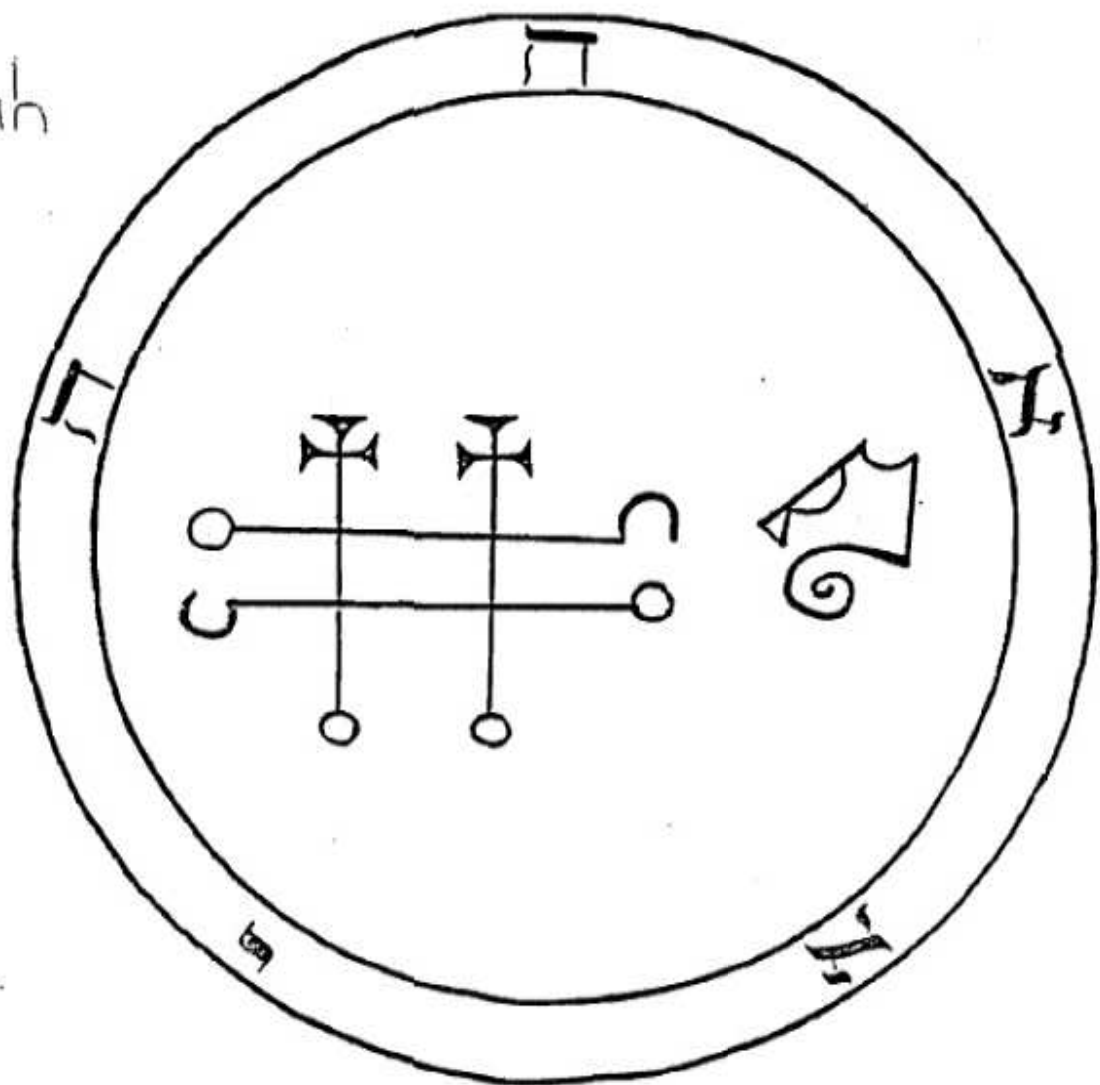
Hahauiah



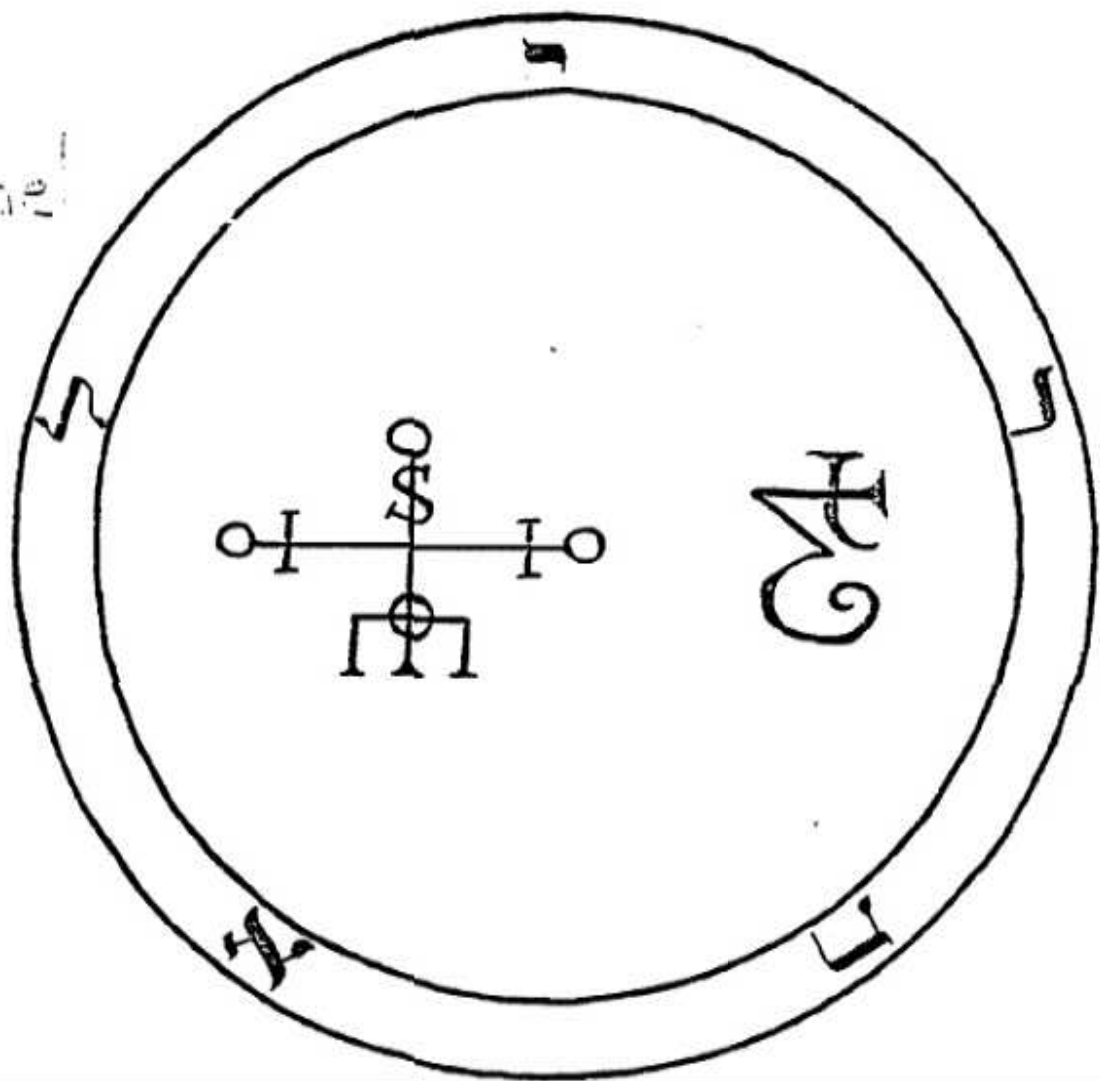
Ne-nah



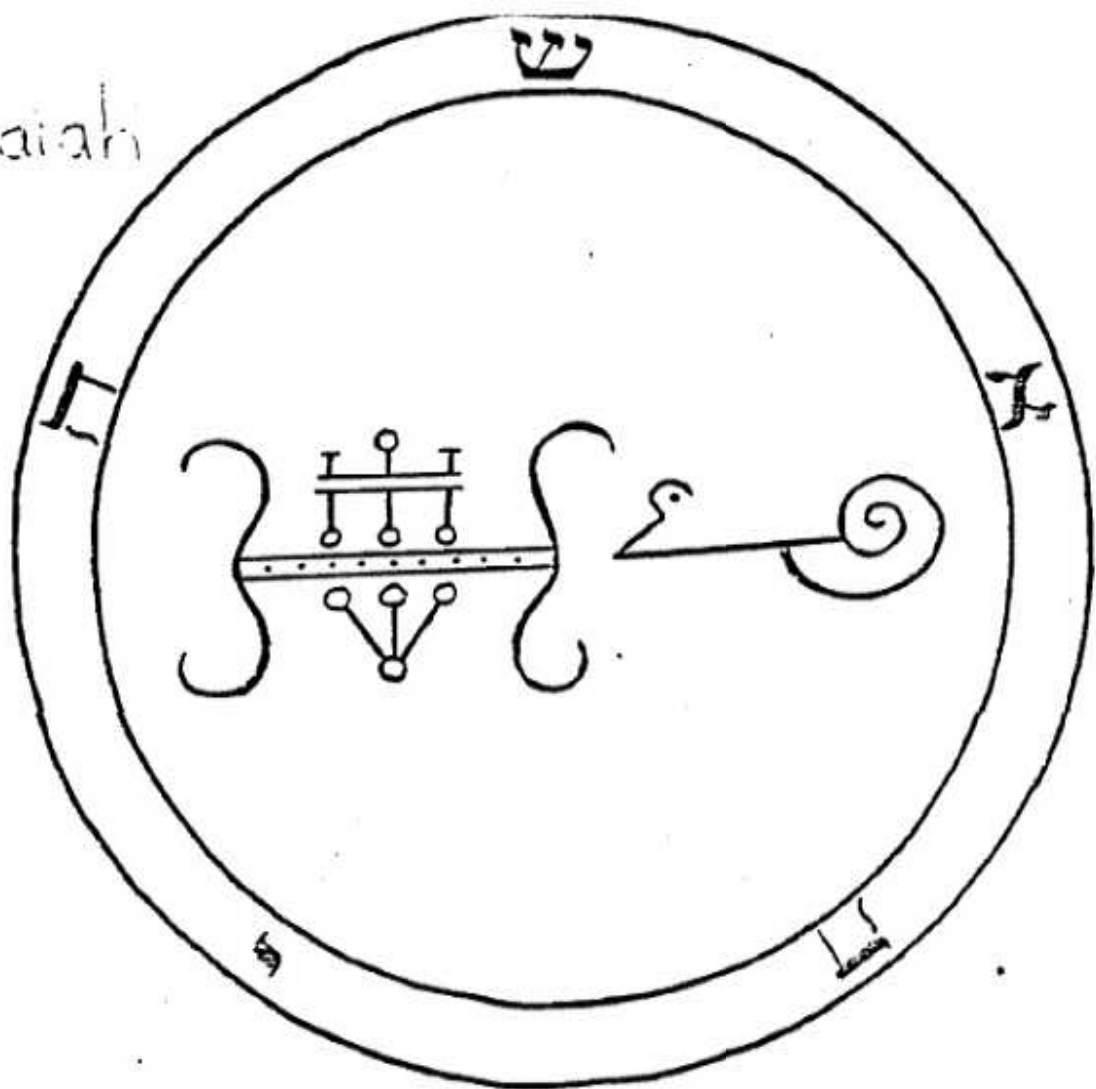
Heeliah



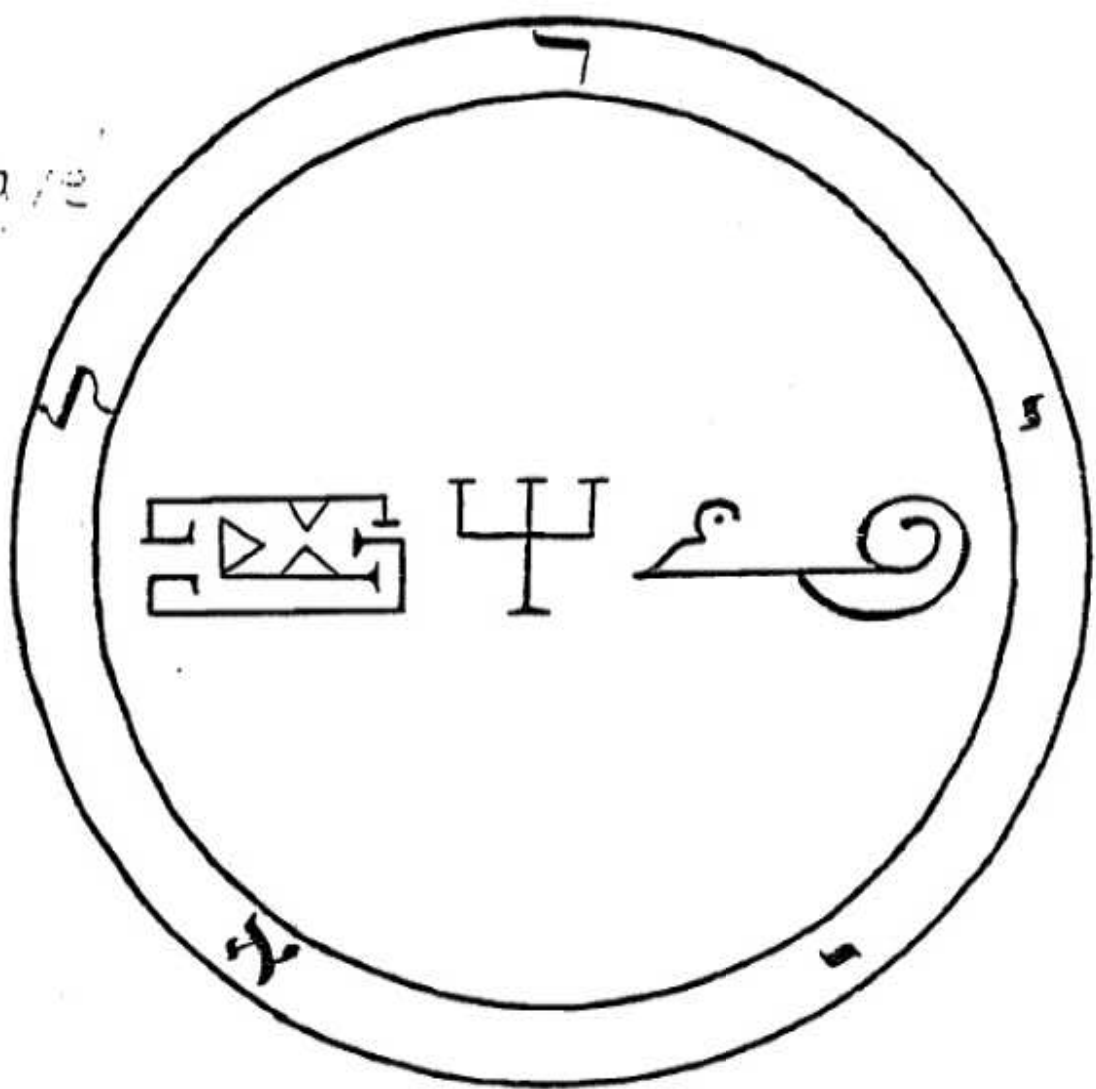
Irthel



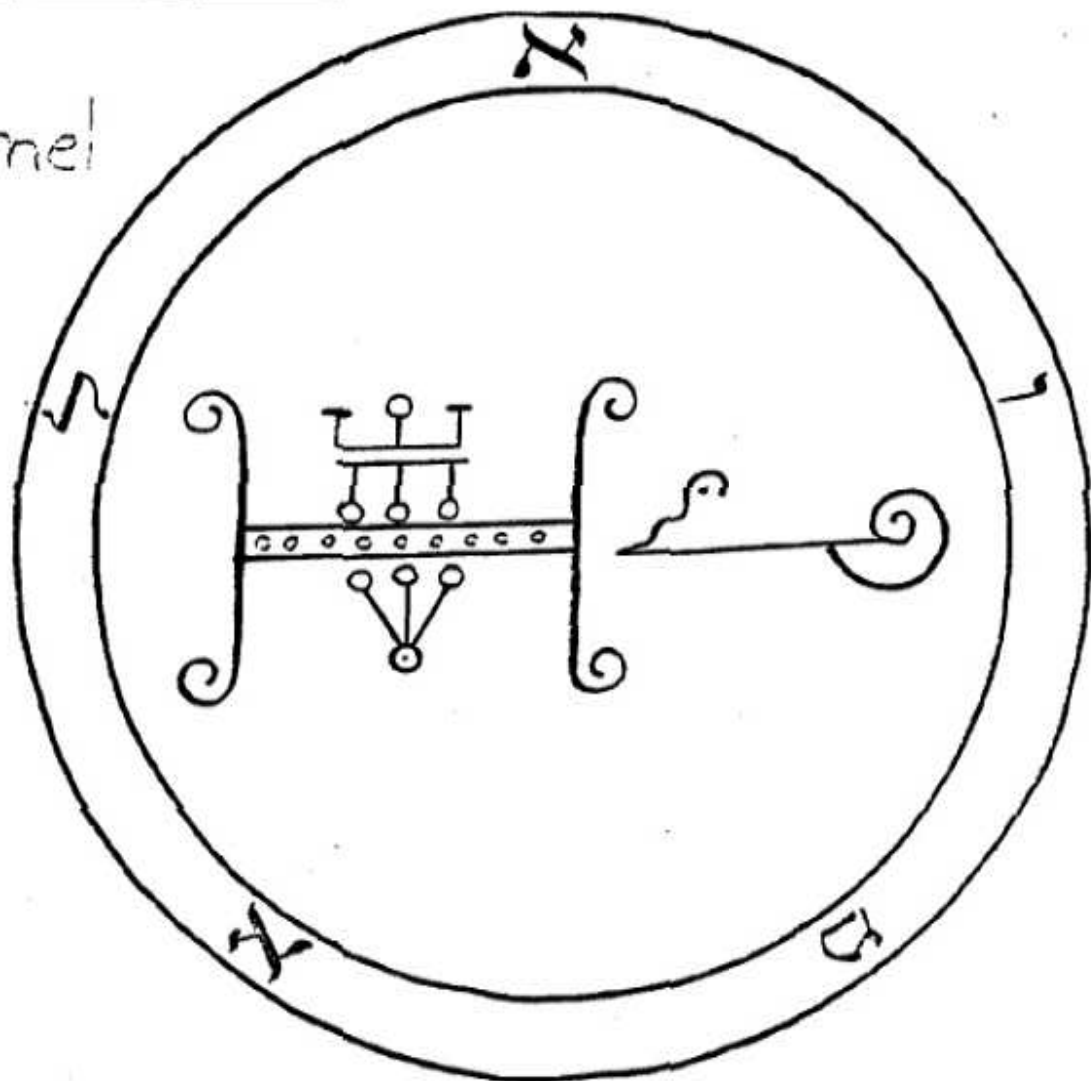
Sehaiah



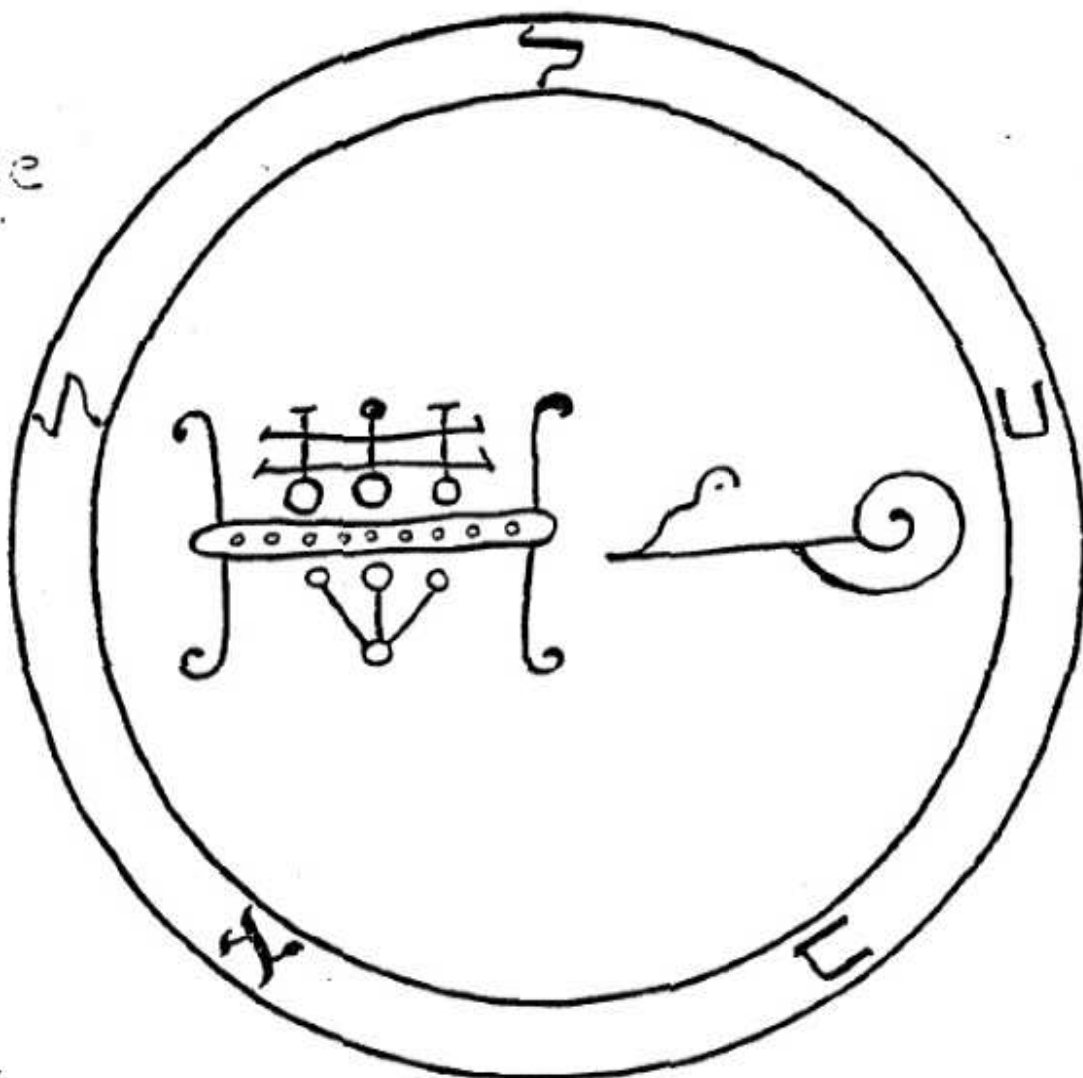
Hayah



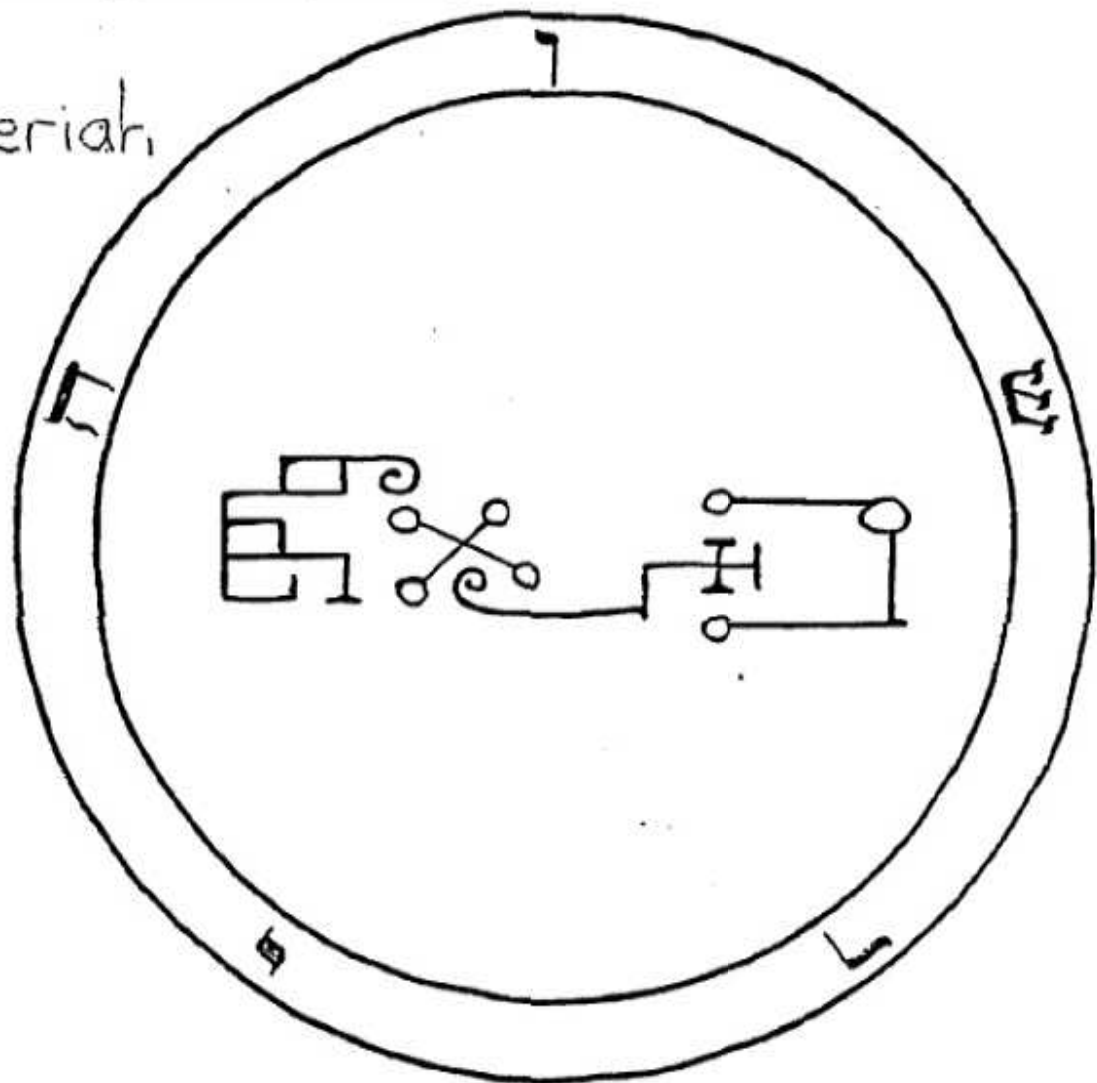
30 Evamel



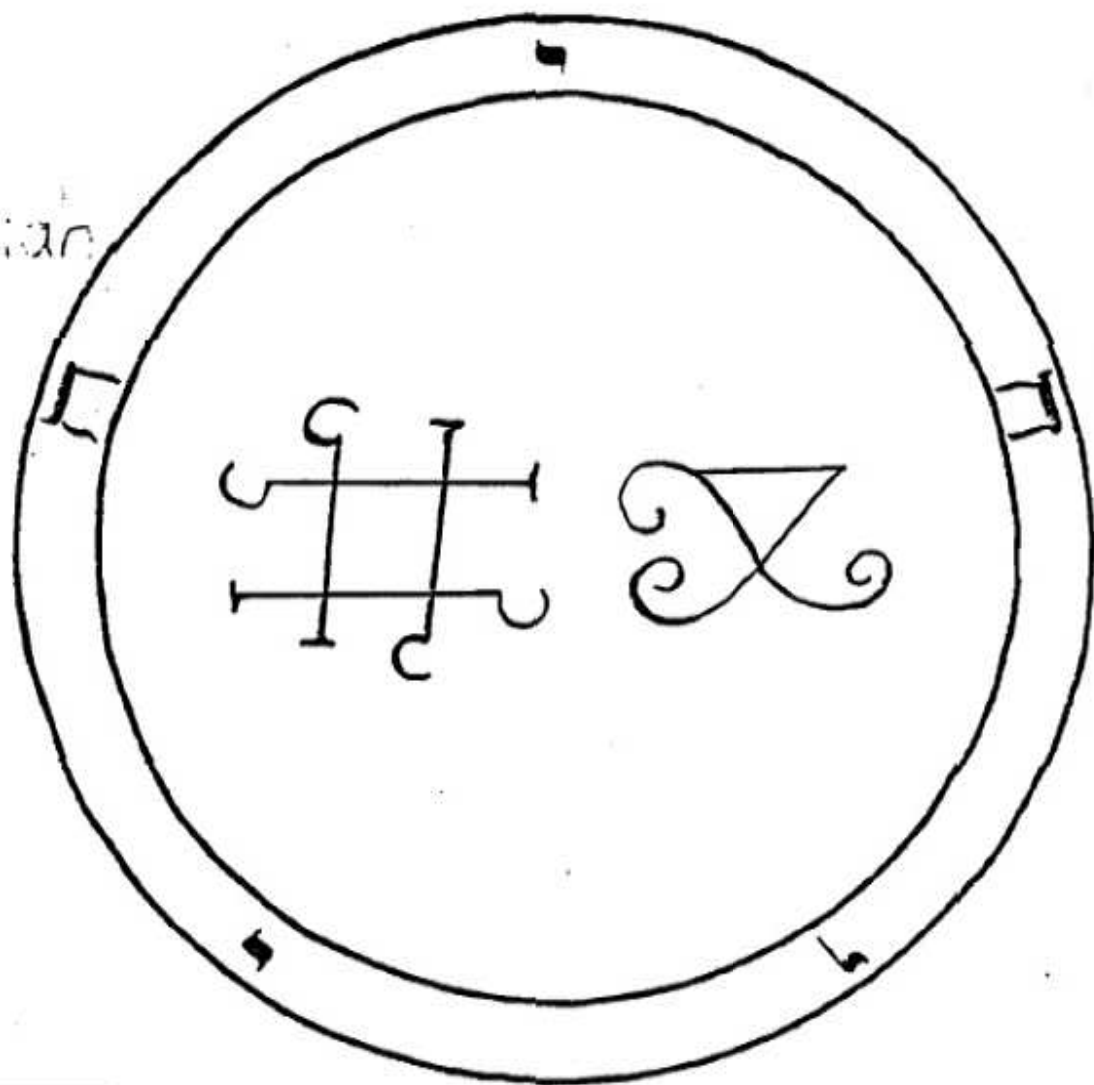
1 - Erice



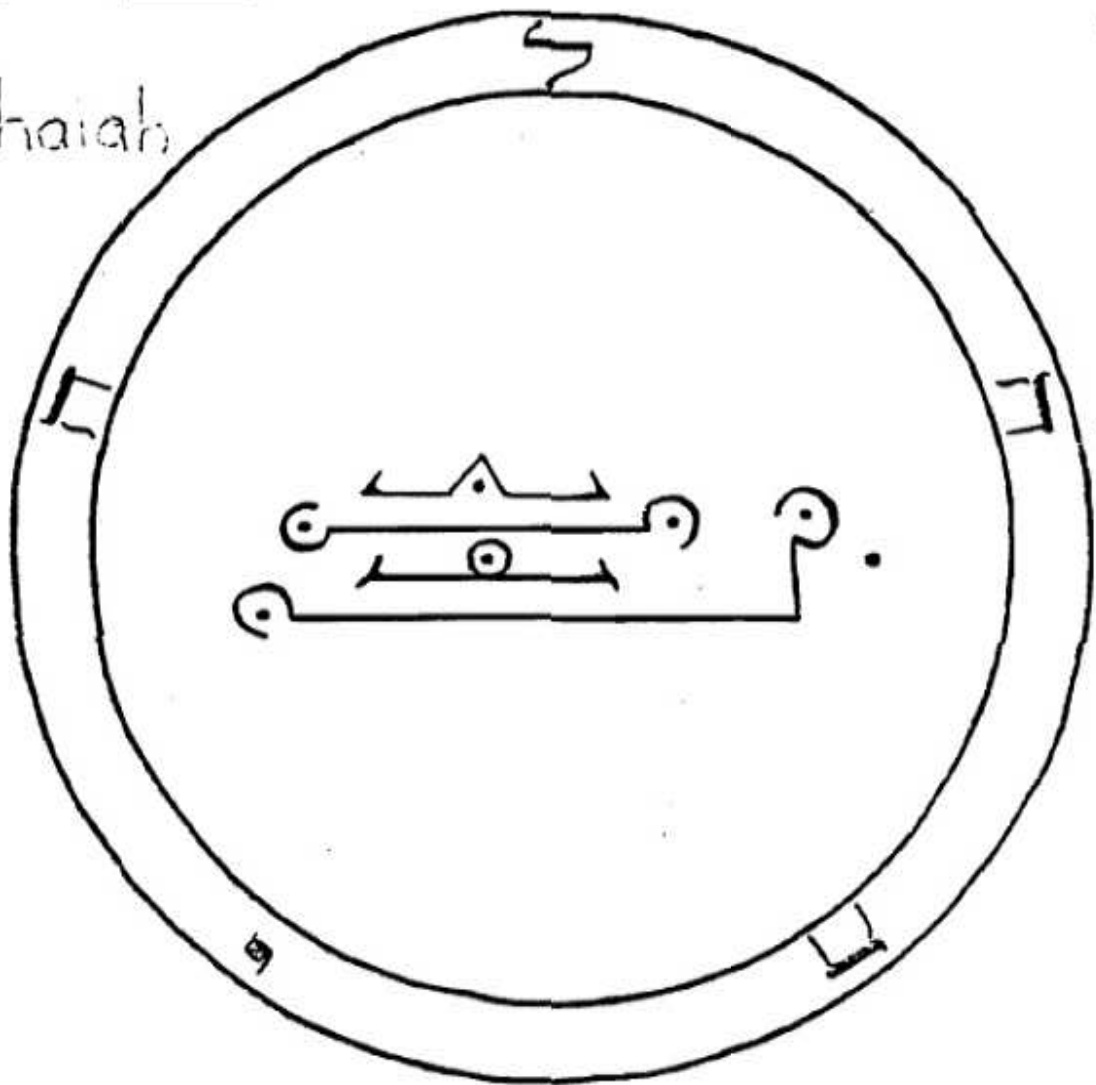
Vesheriah



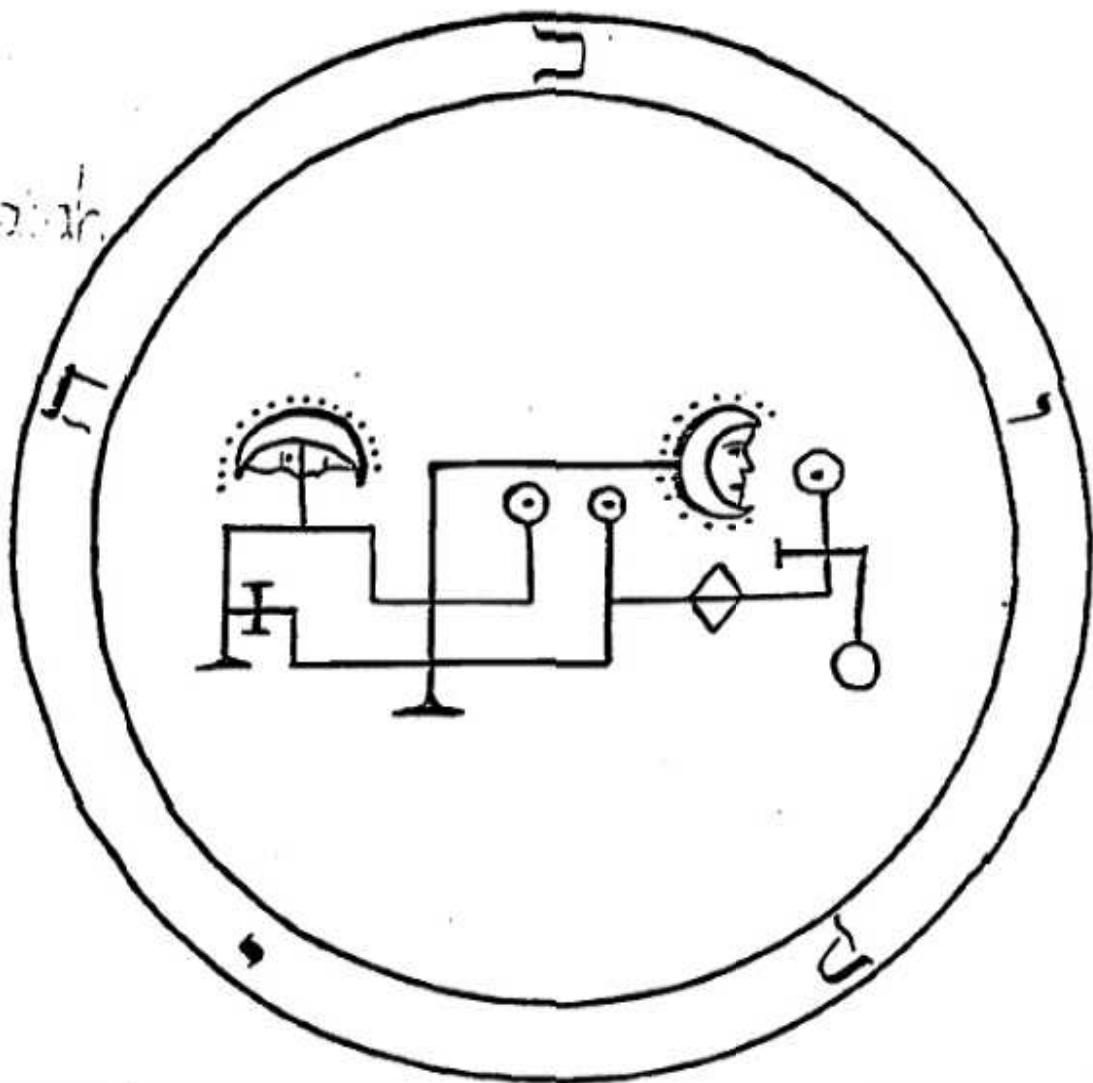
Xechuiah



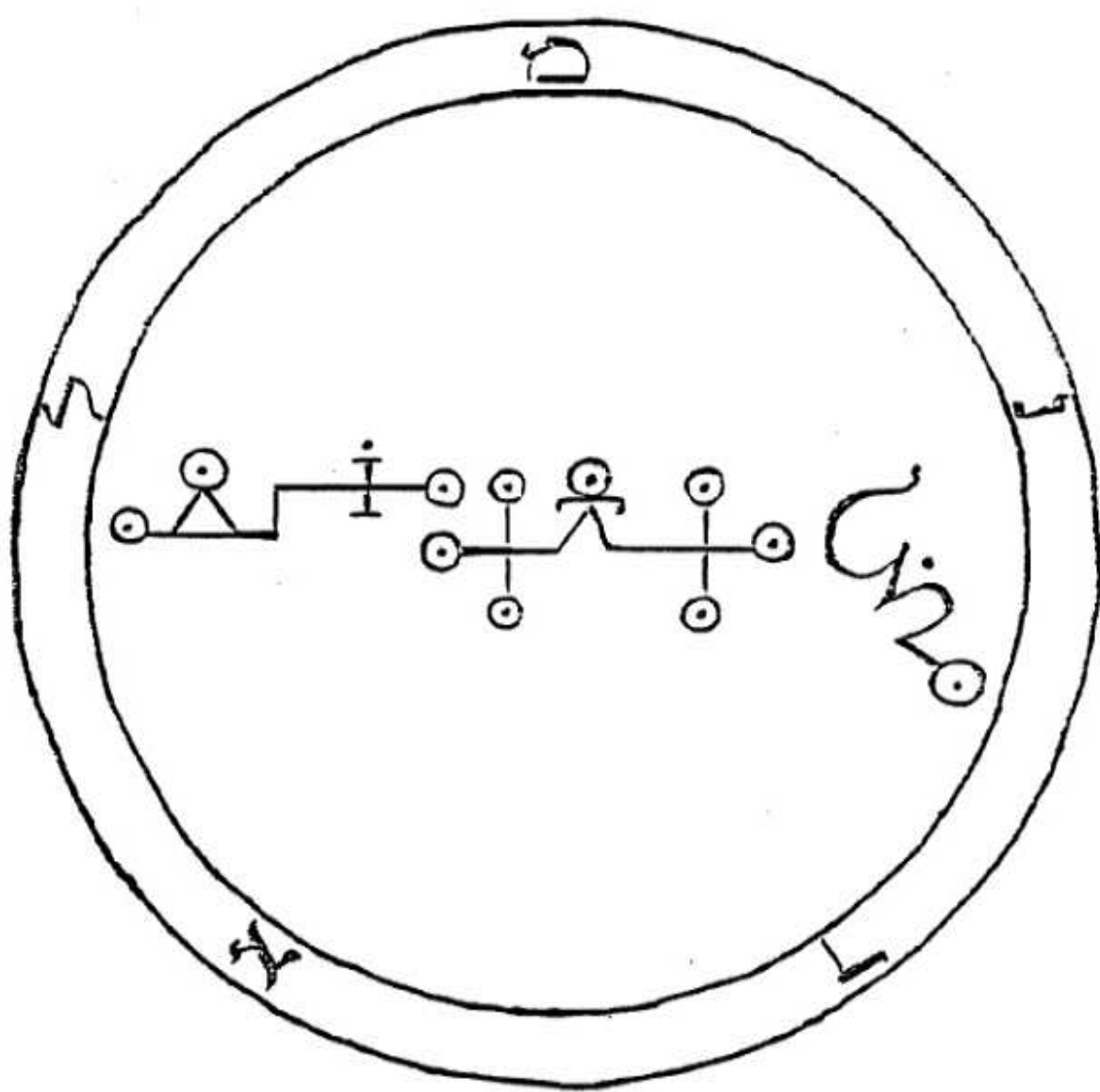
Lehahaiah



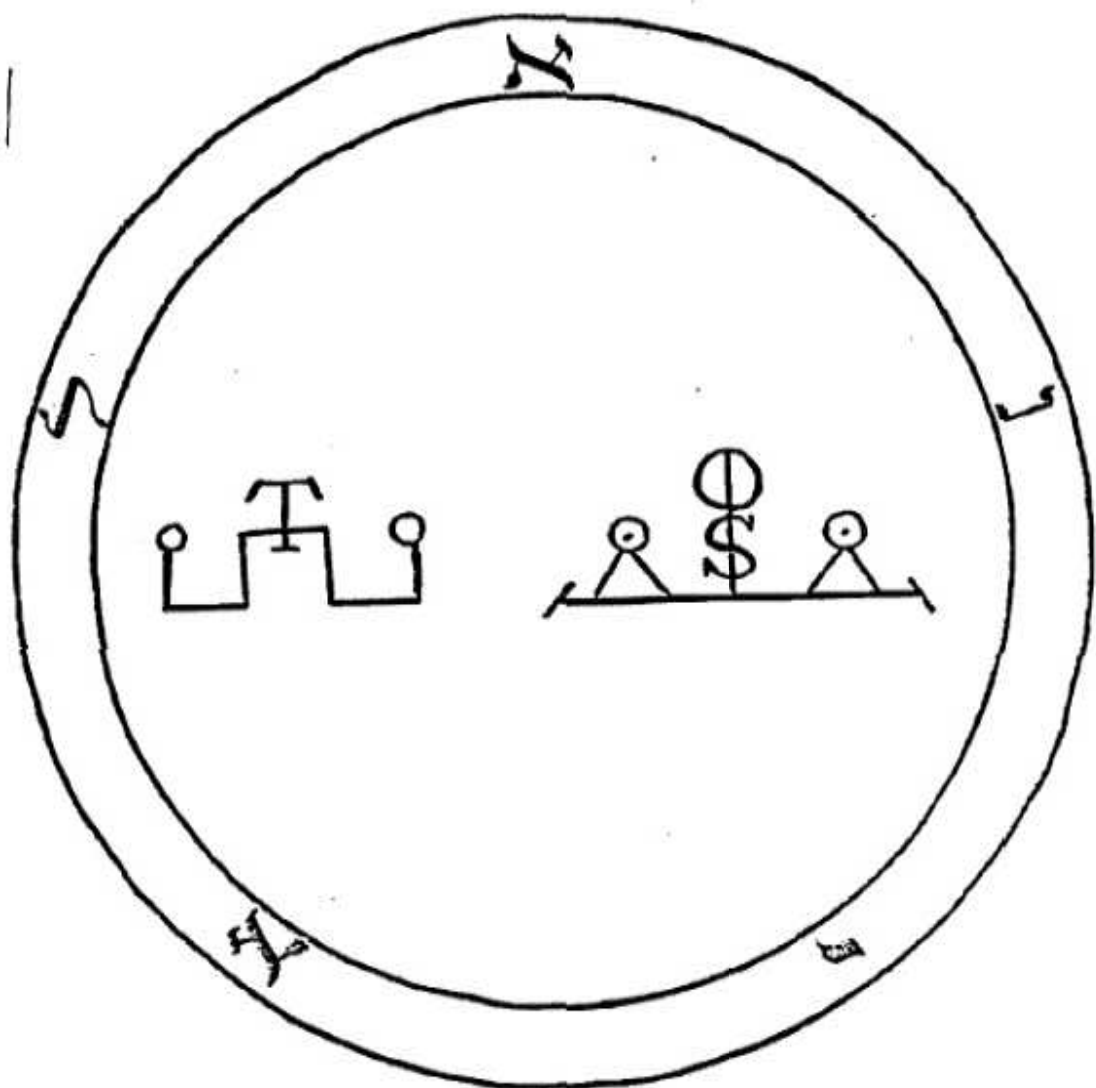
Kerepiah



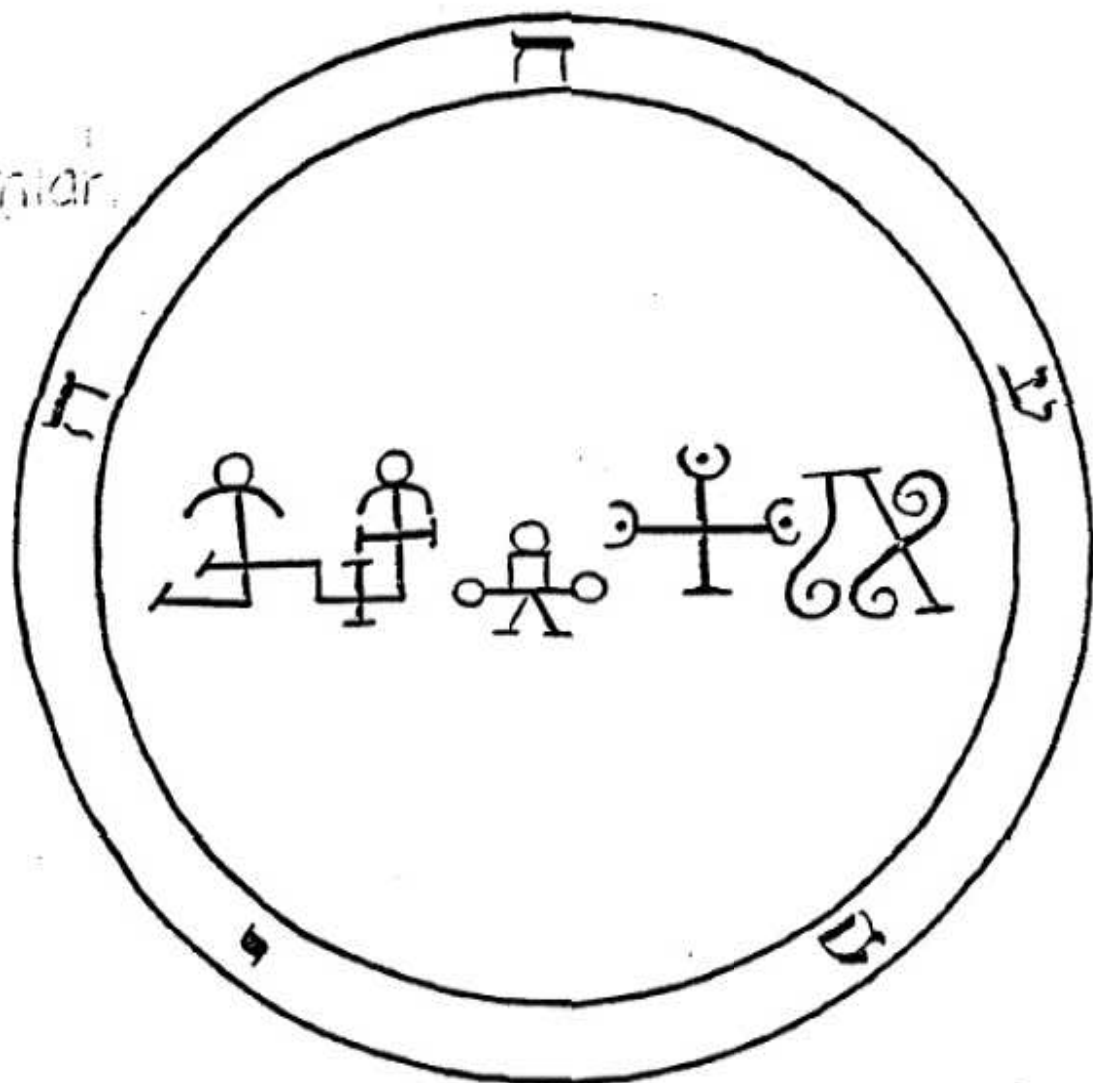
36 Mendiel



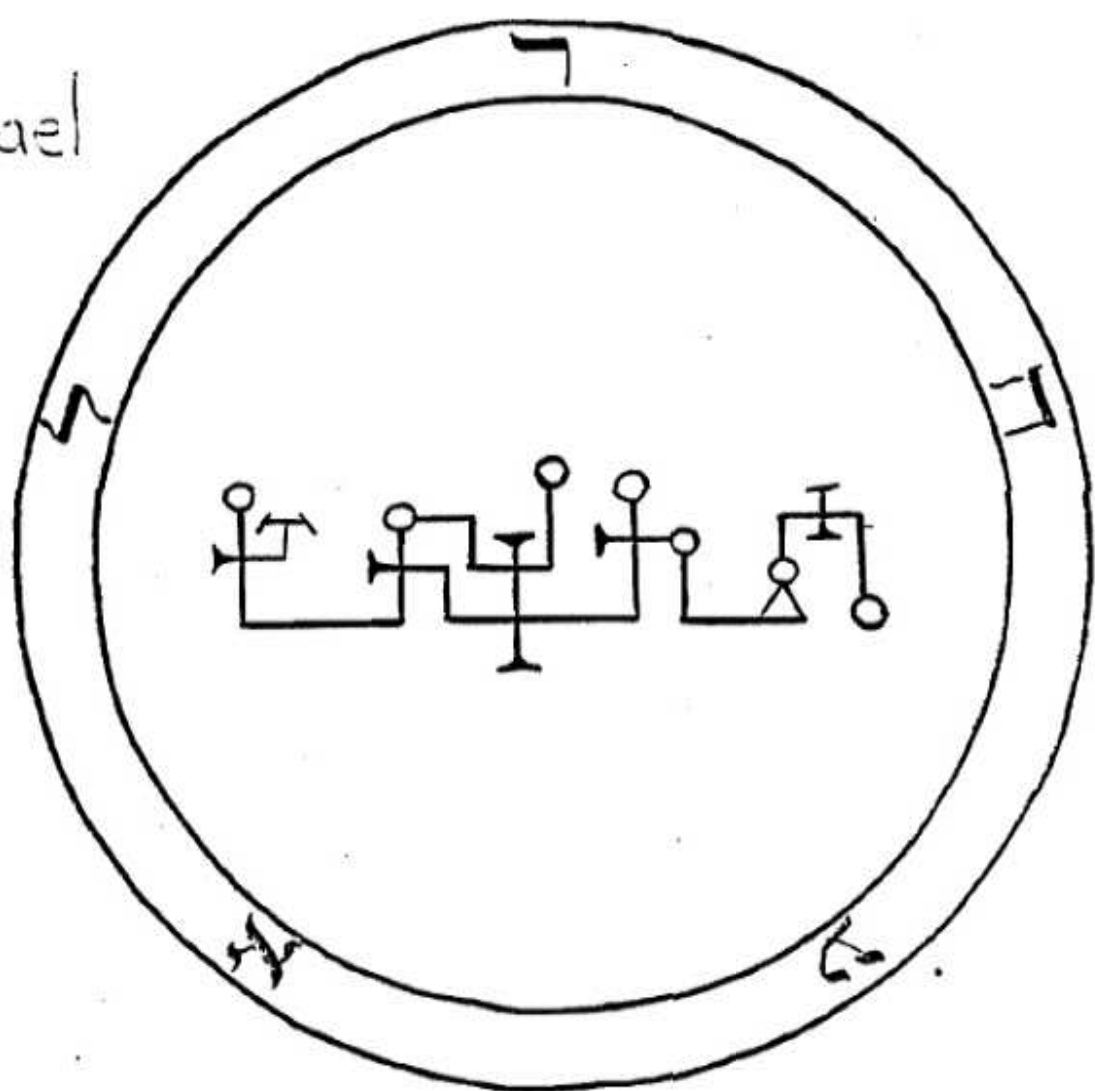
Anarel



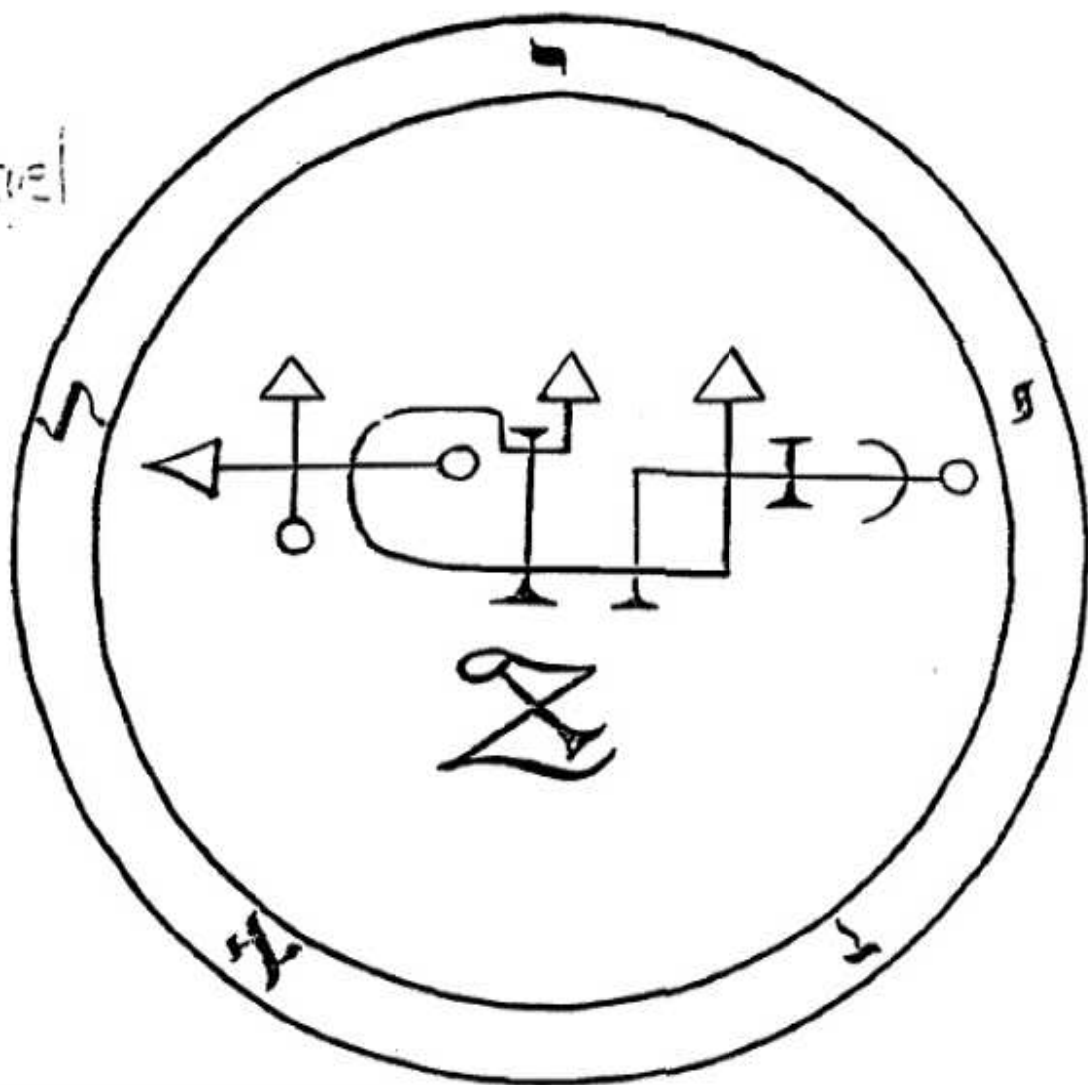
Chaanlar



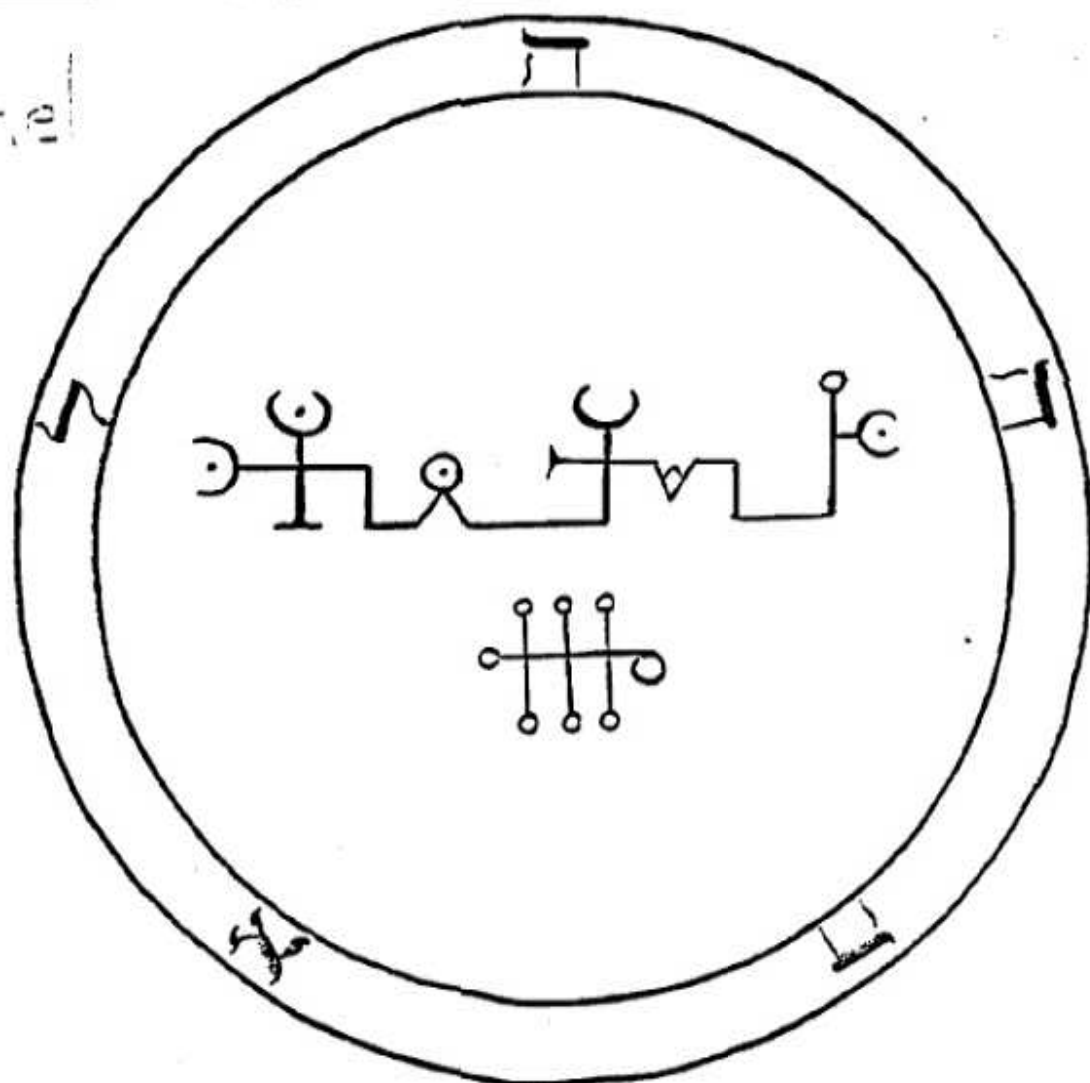
Reheael



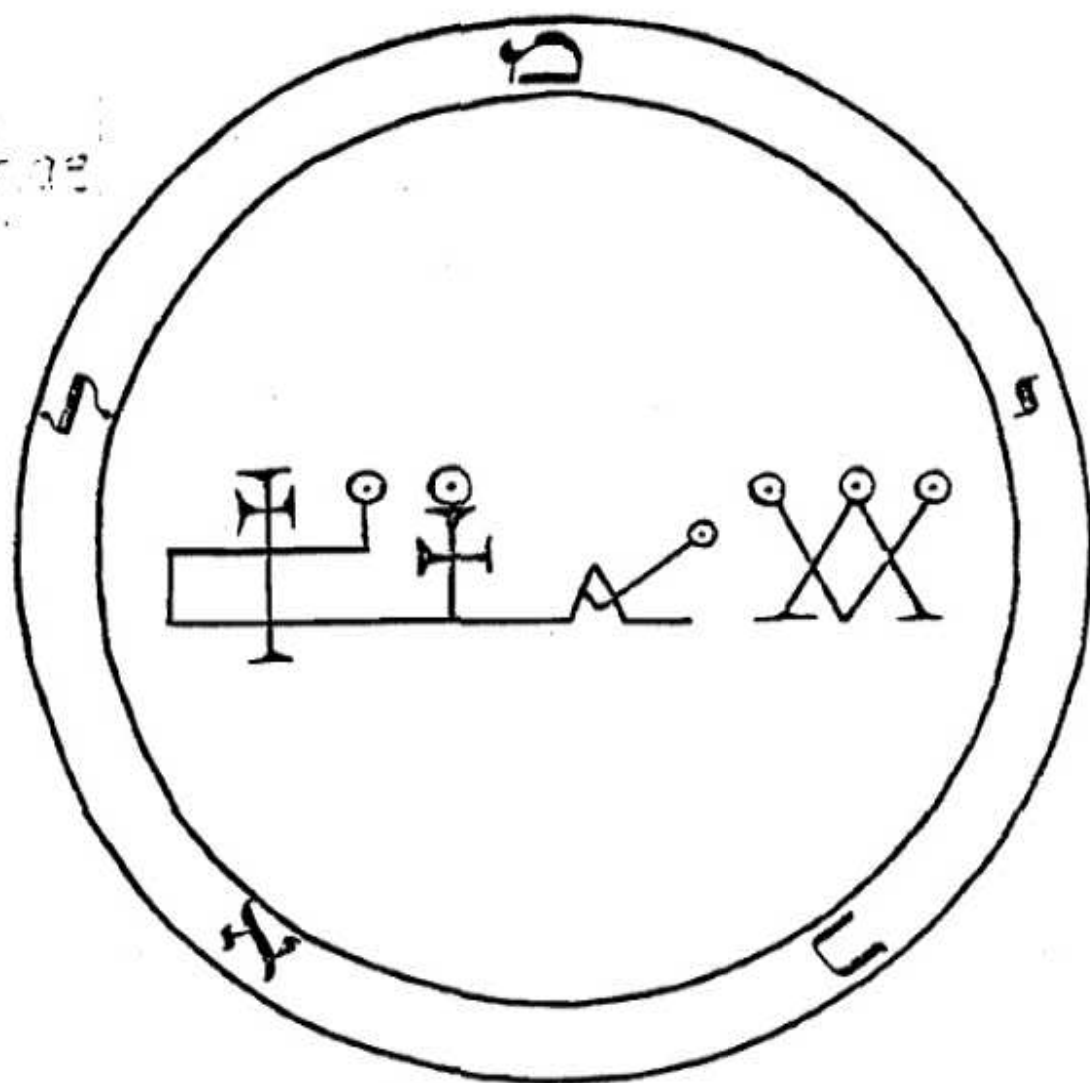
Yelzel



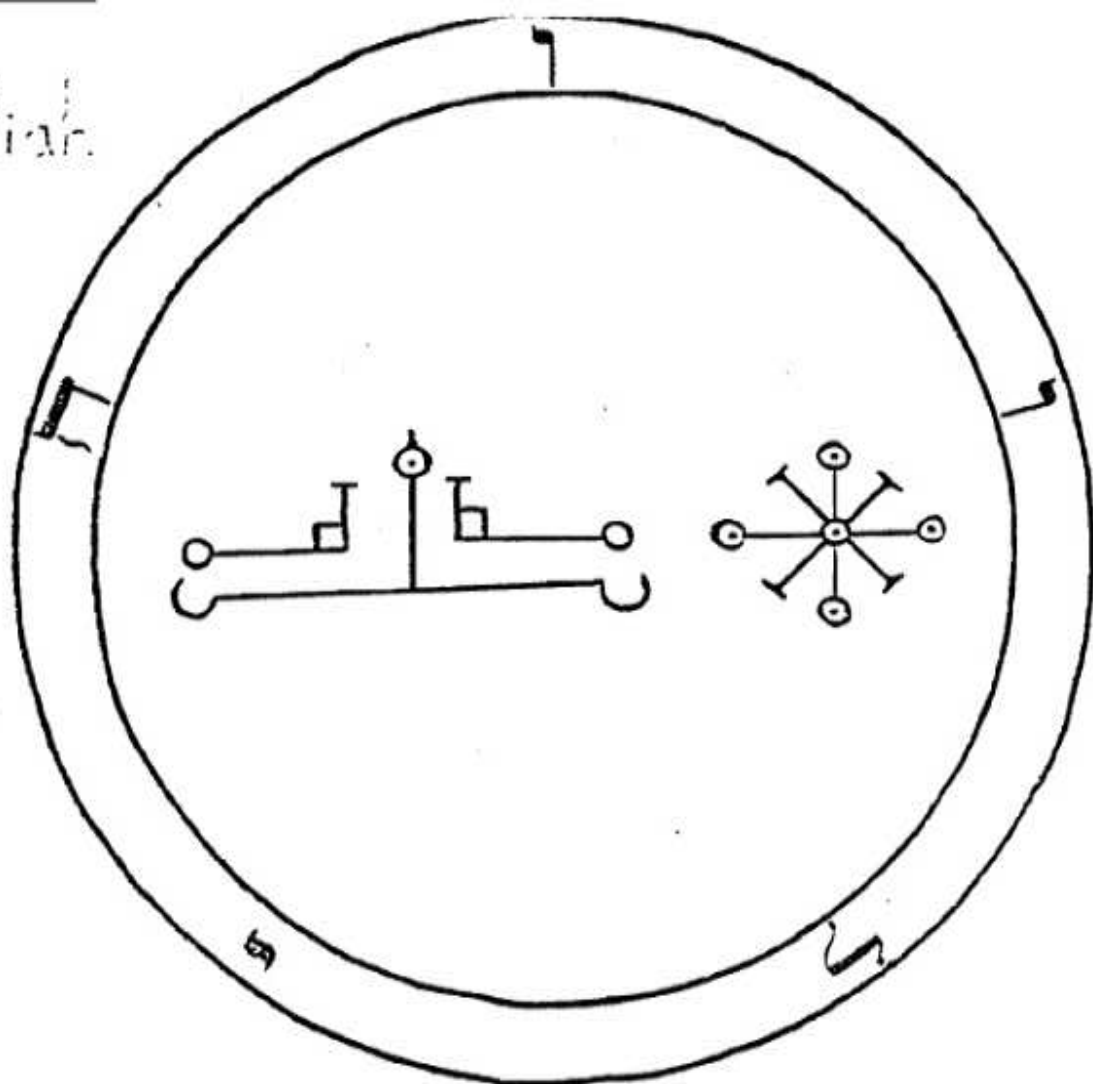
Himmel



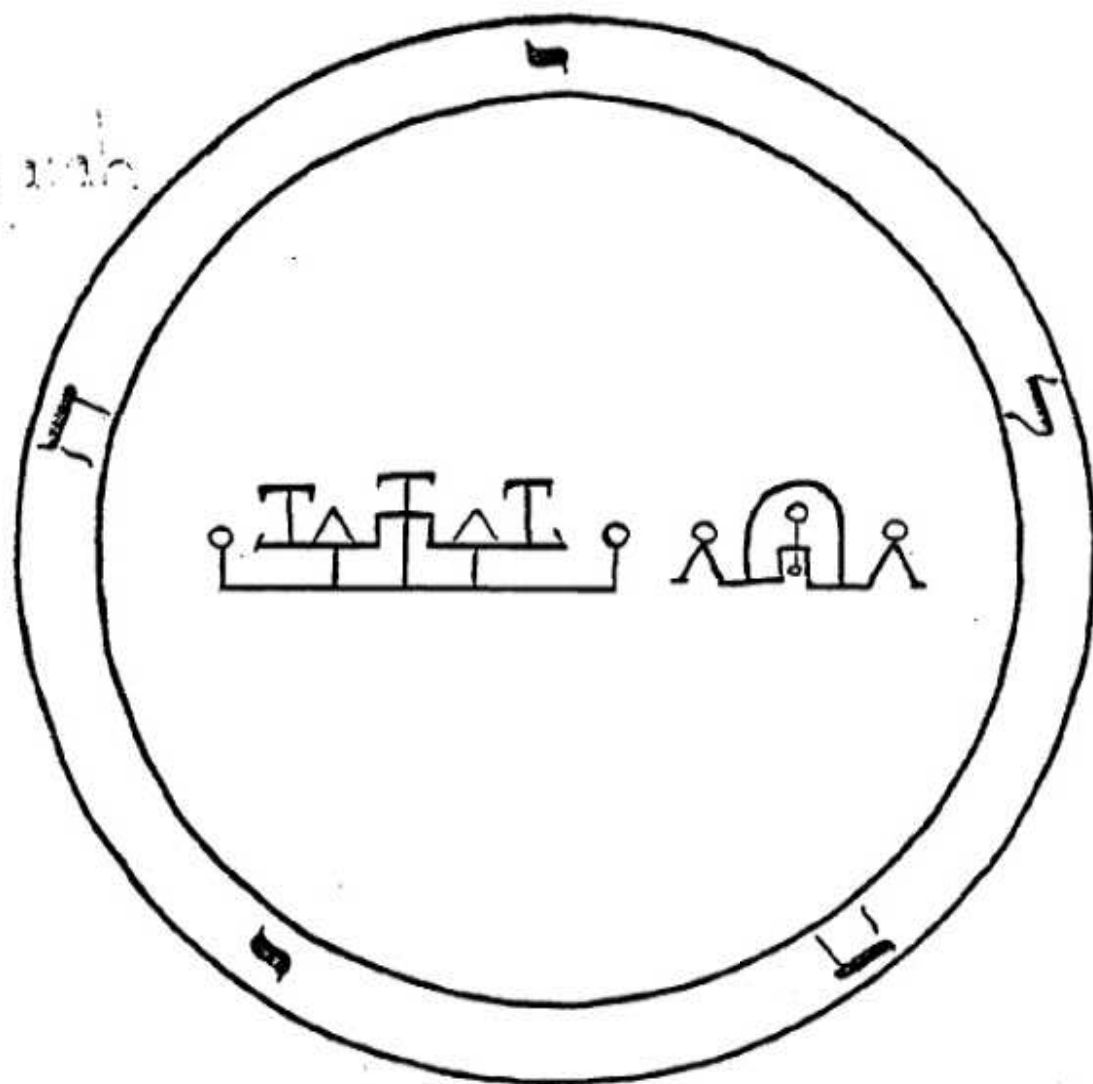
Wasser



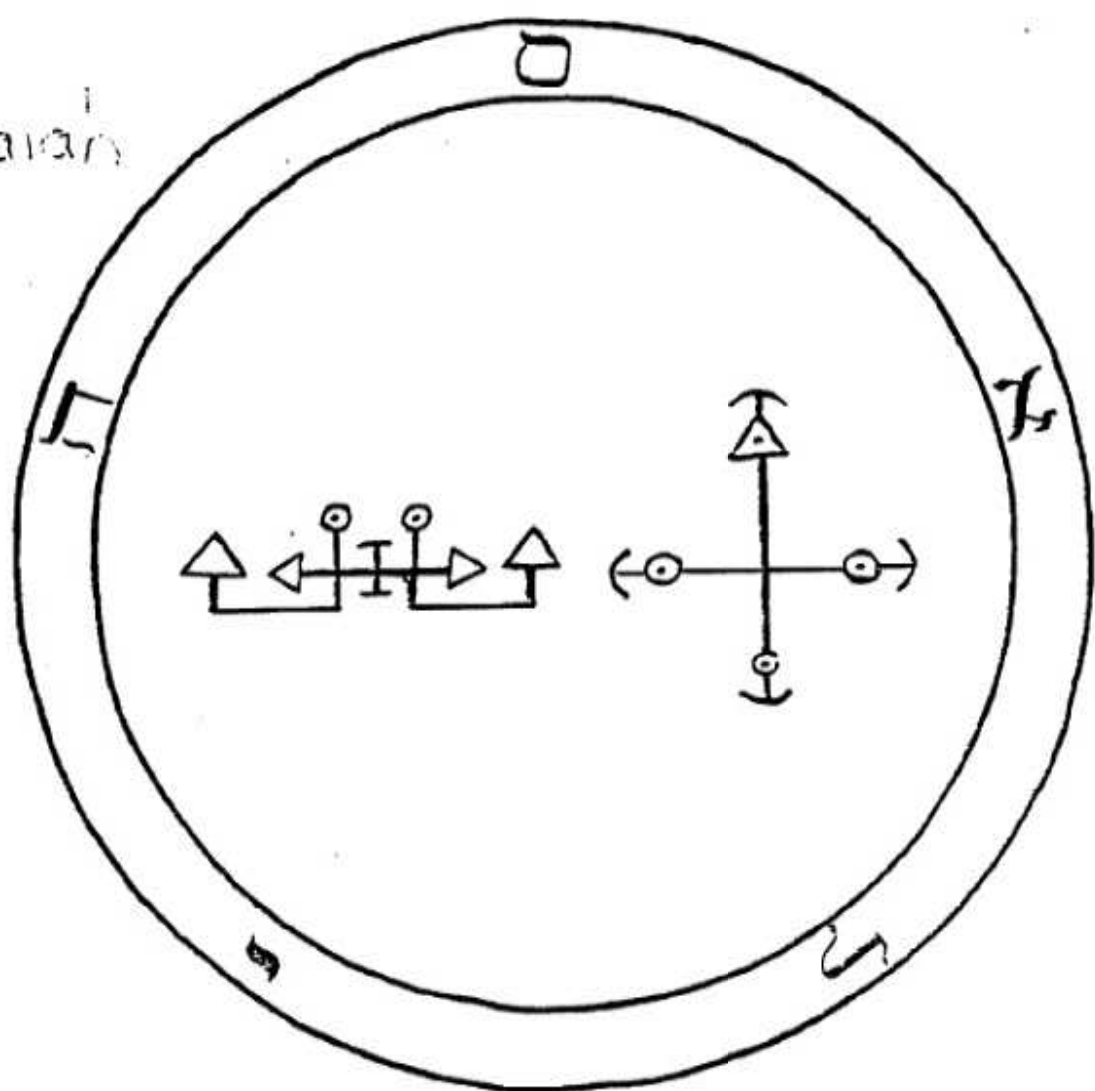
3 Vavah



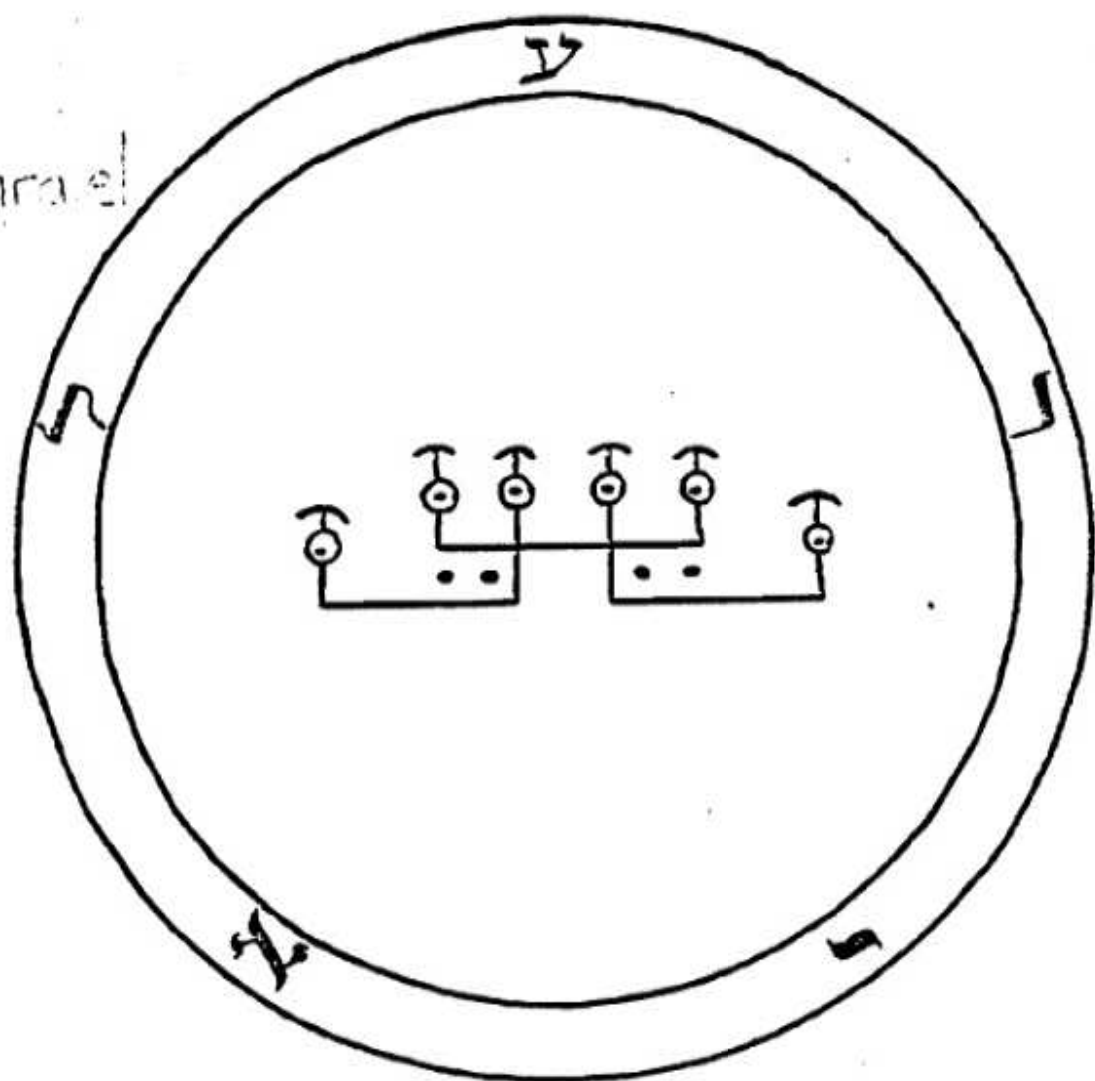
4 Inrah



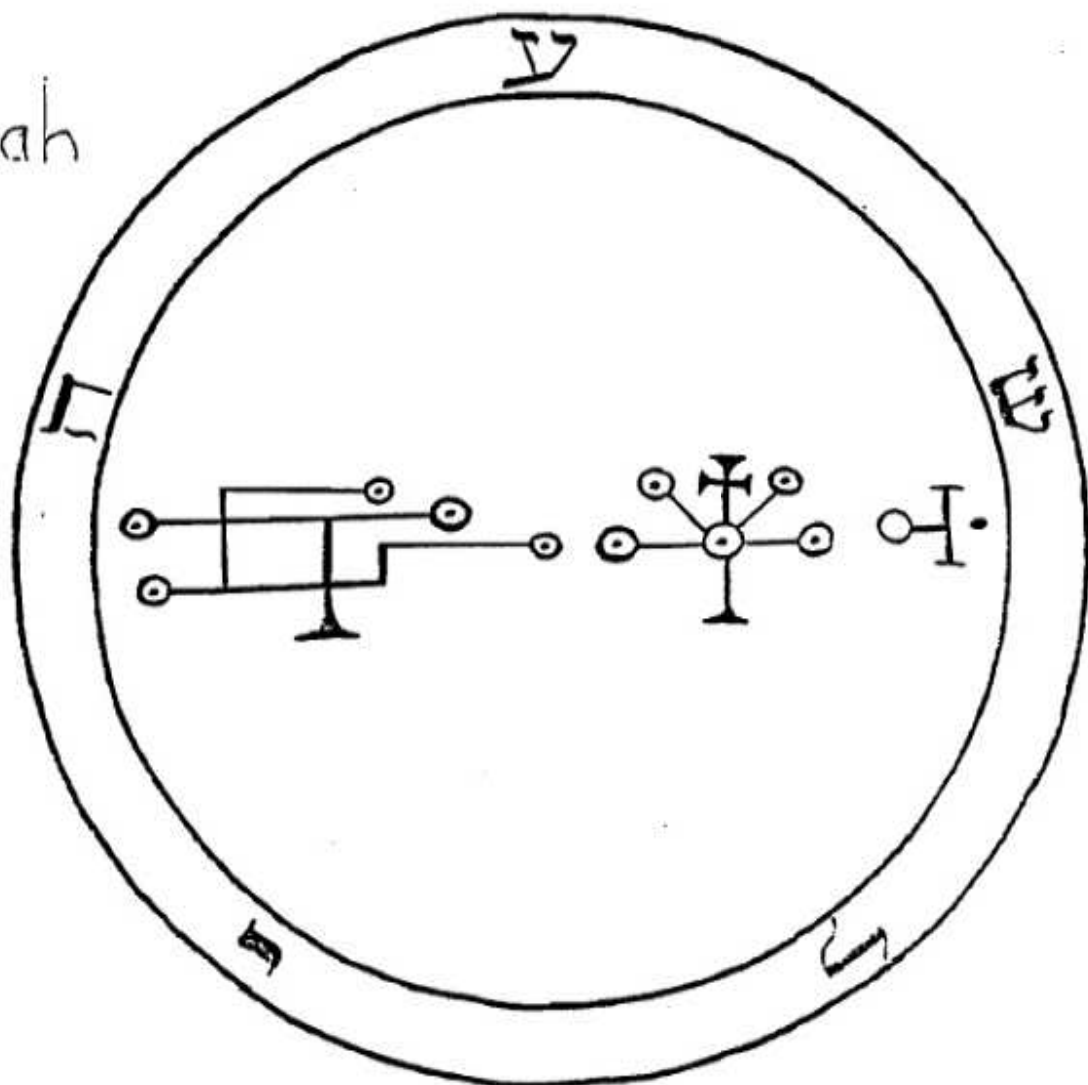
45 Saelarah



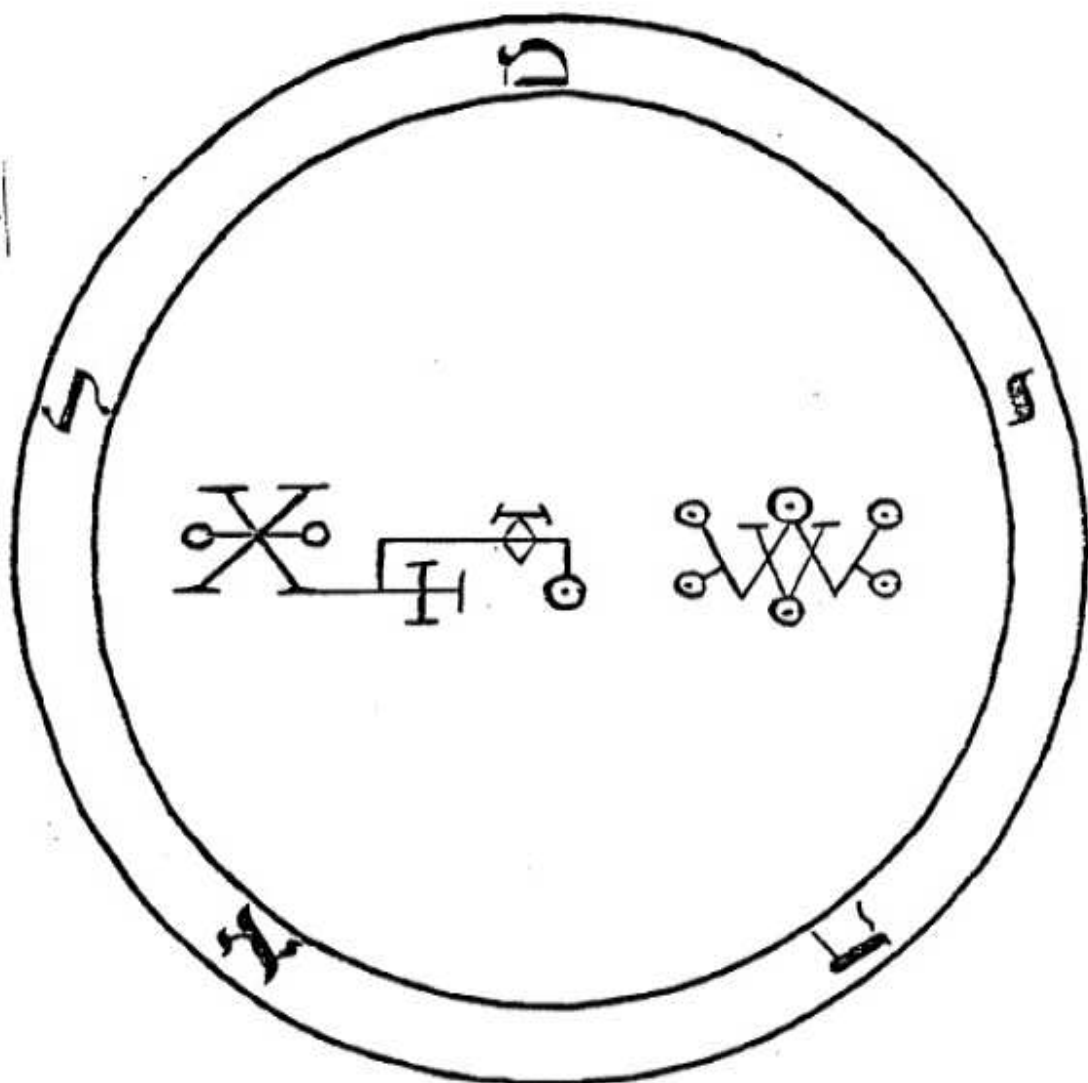
46 Igharah



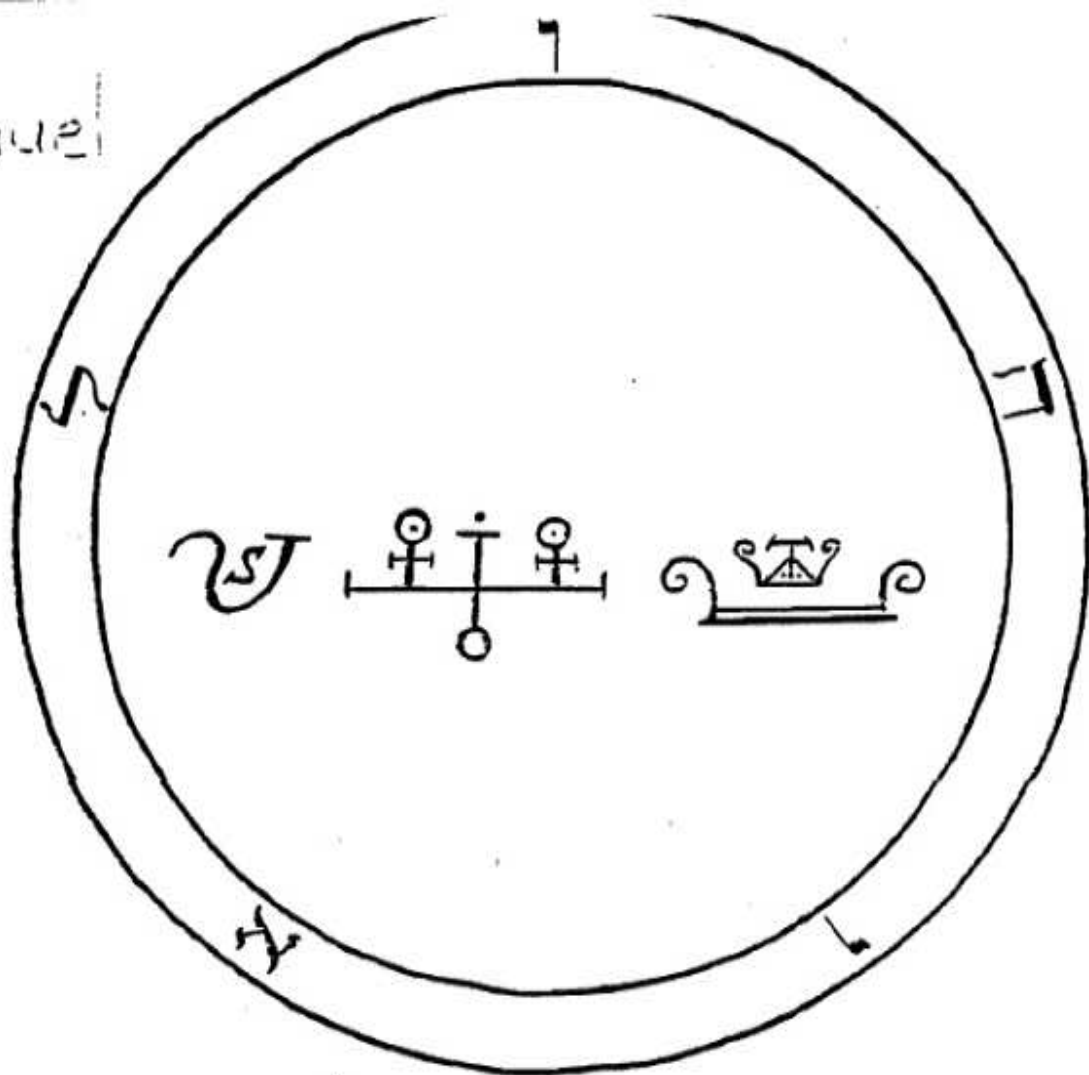
Aslaiah



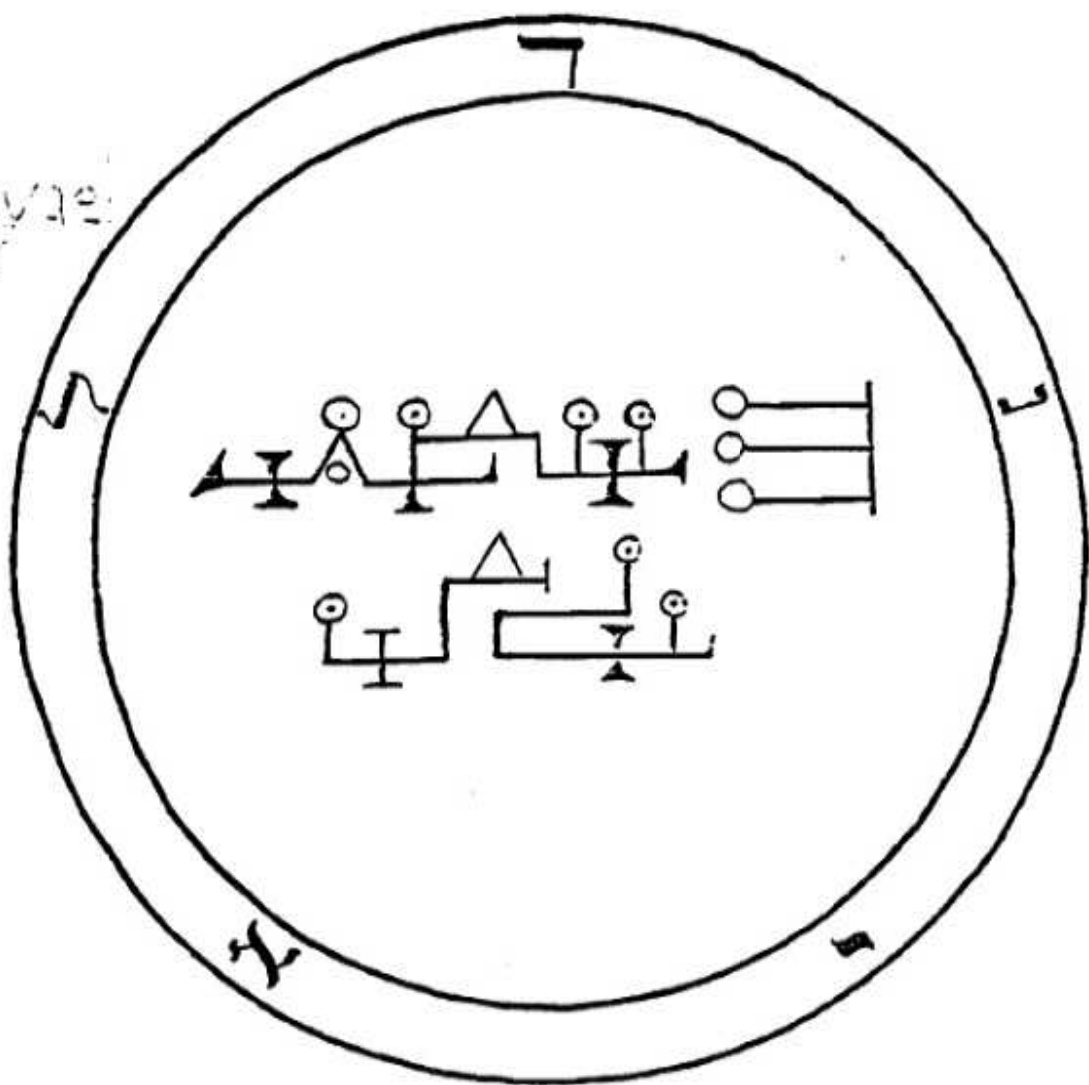
Miel



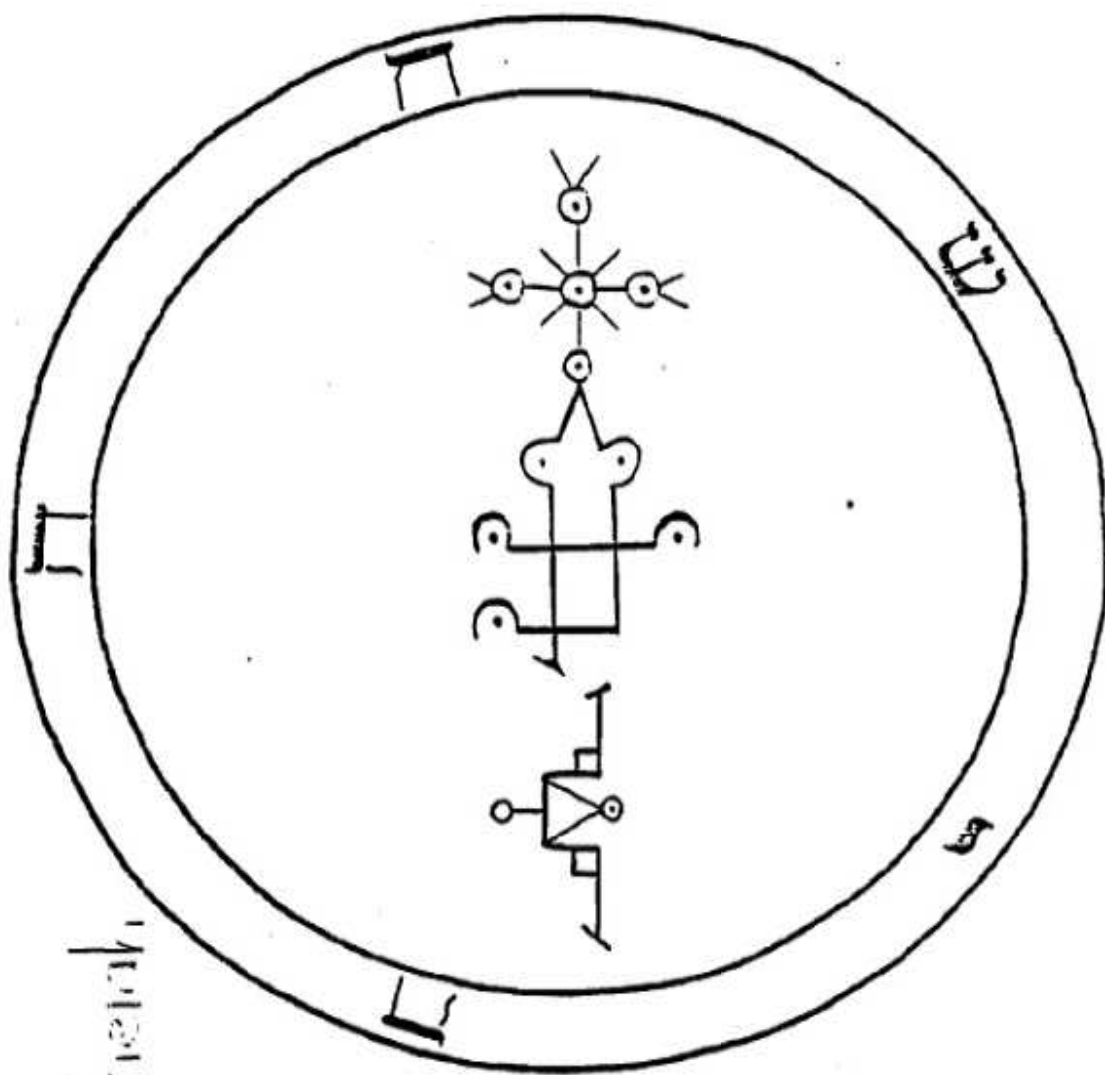
Uhauei

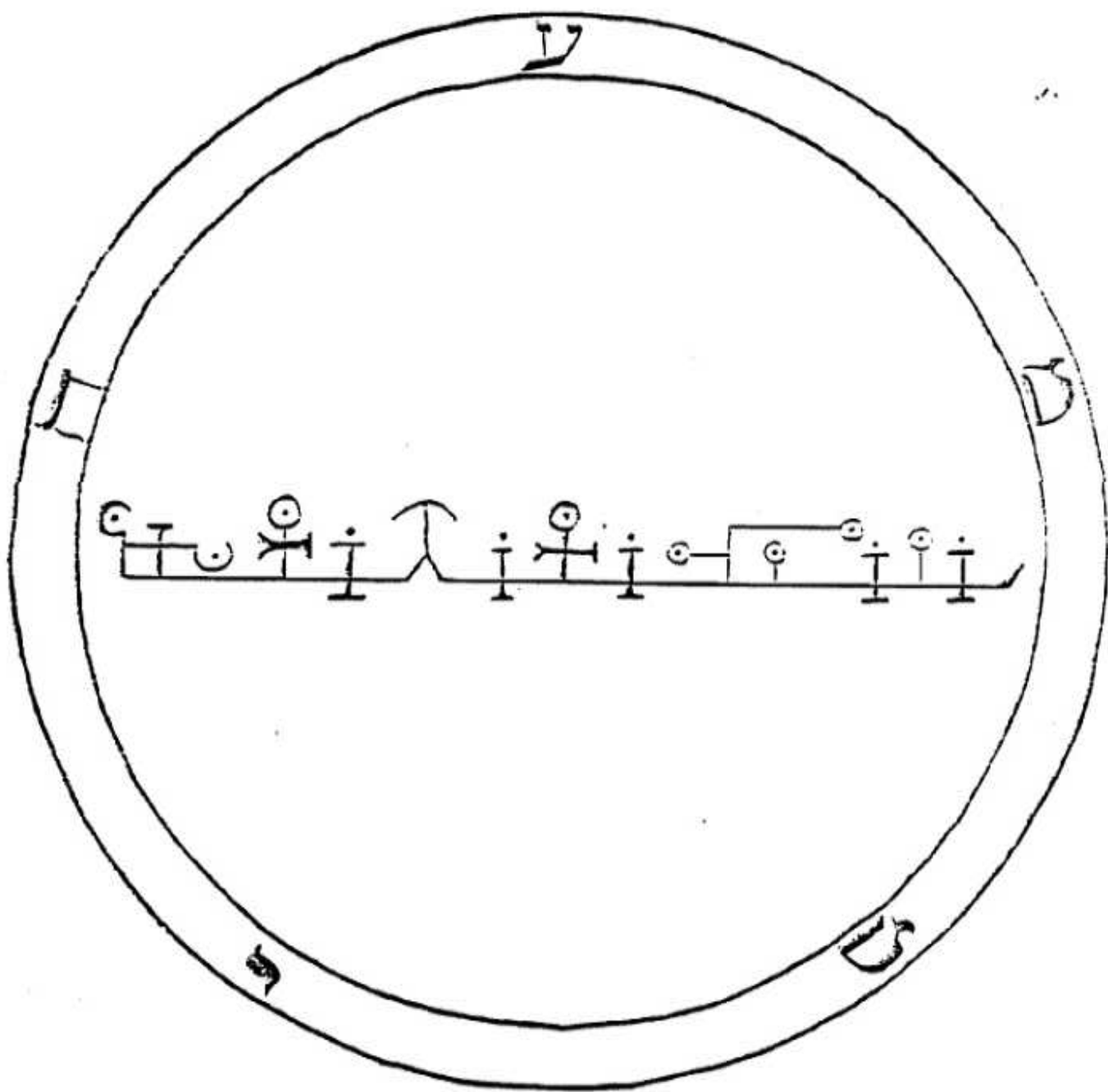


Uhauei

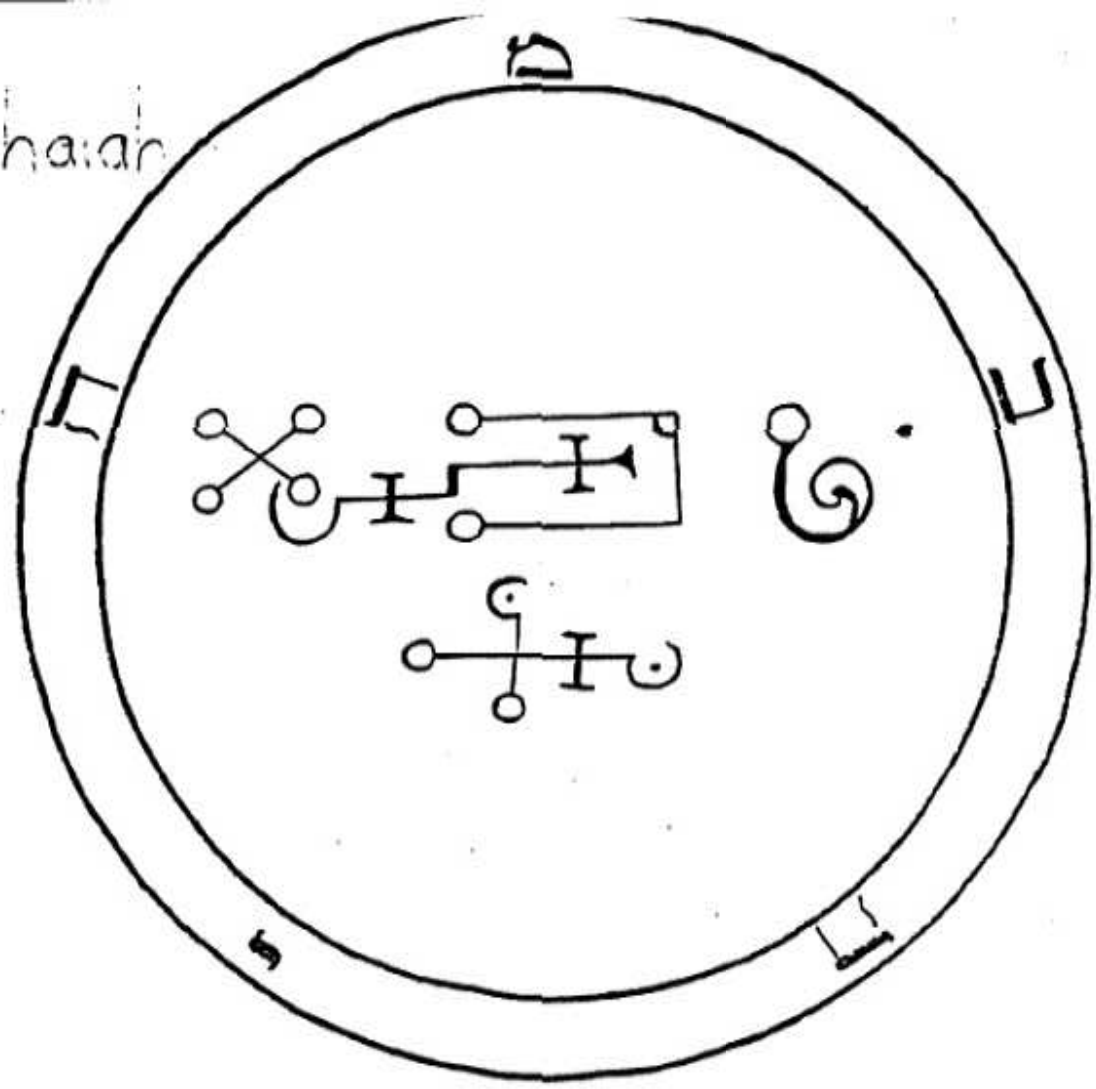


A circular diagram with a central geometric figure and a ring of symbols. The central figure is a complex, symmetrical shape with a central vertical axis. It features a central circle with a cross-like structure, a central vertical line with a small circle at the top, and a central horizontal line with a small circle at the bottom. The figure is enclosed within a circular border. The border is marked with four symbols: a cross-like shape at the top, a cross-like shape at the bottom, a cross-like shape on the left, and a cross-like shape on the right. The entire diagram is enclosed within a circular border.

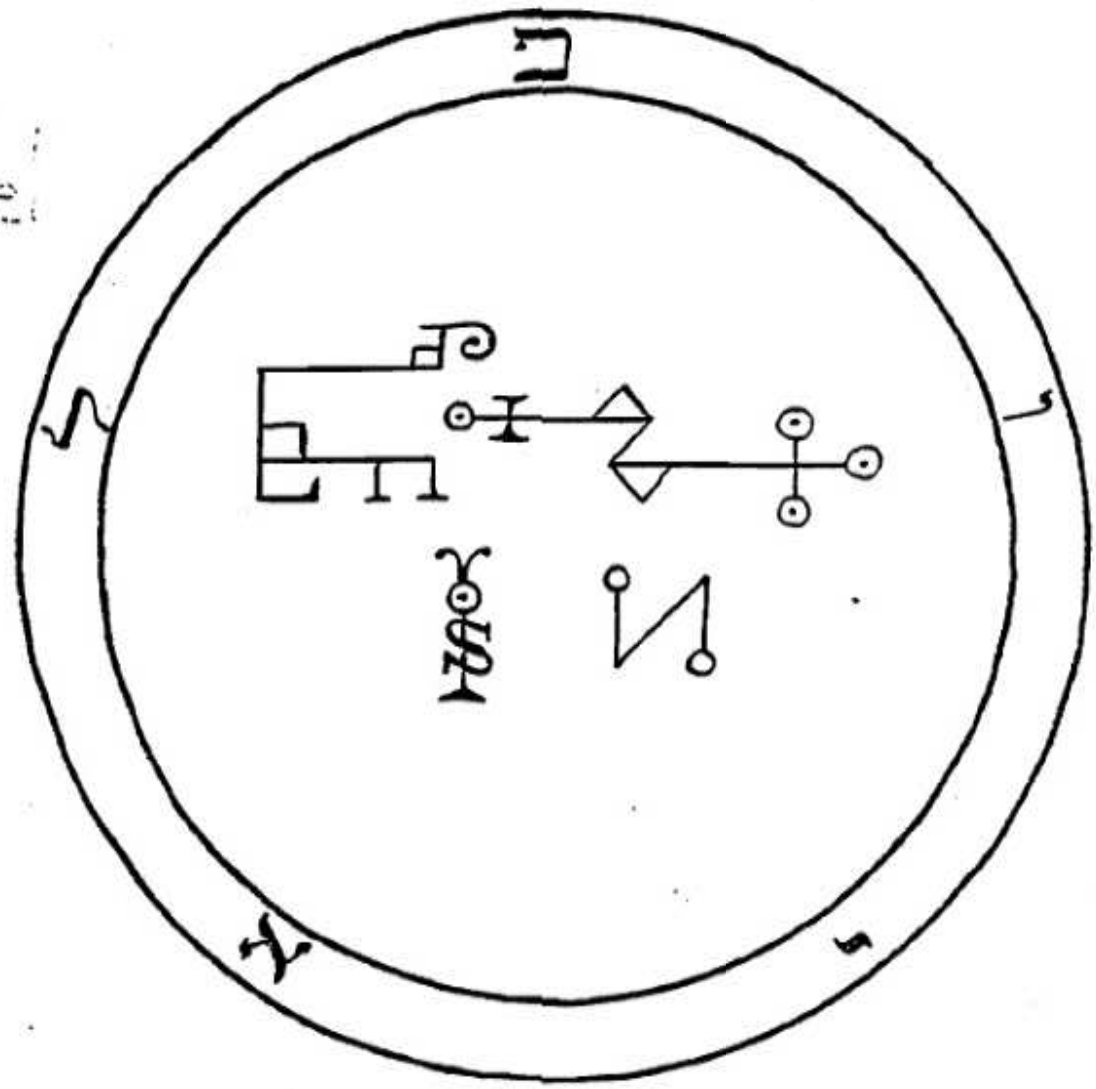




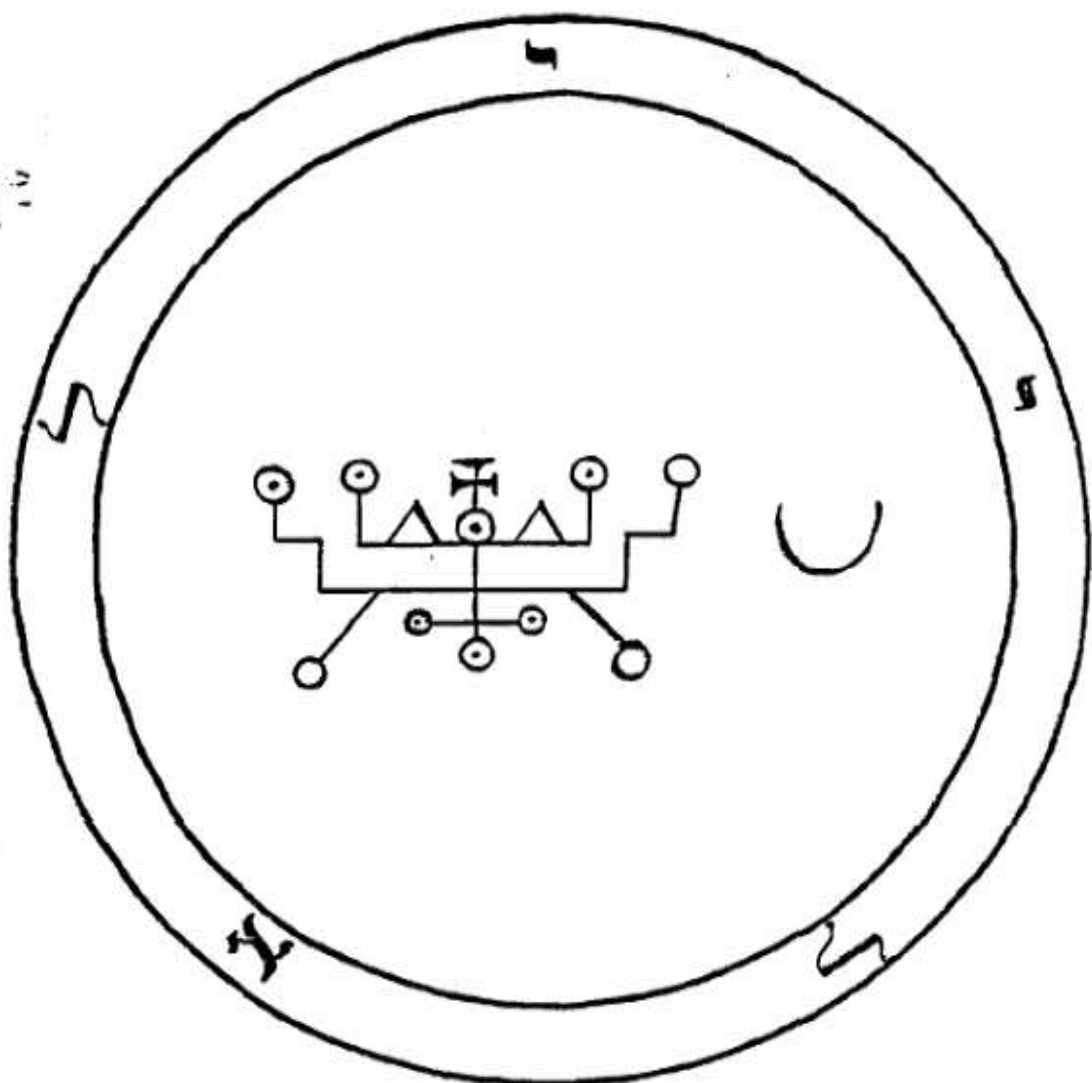
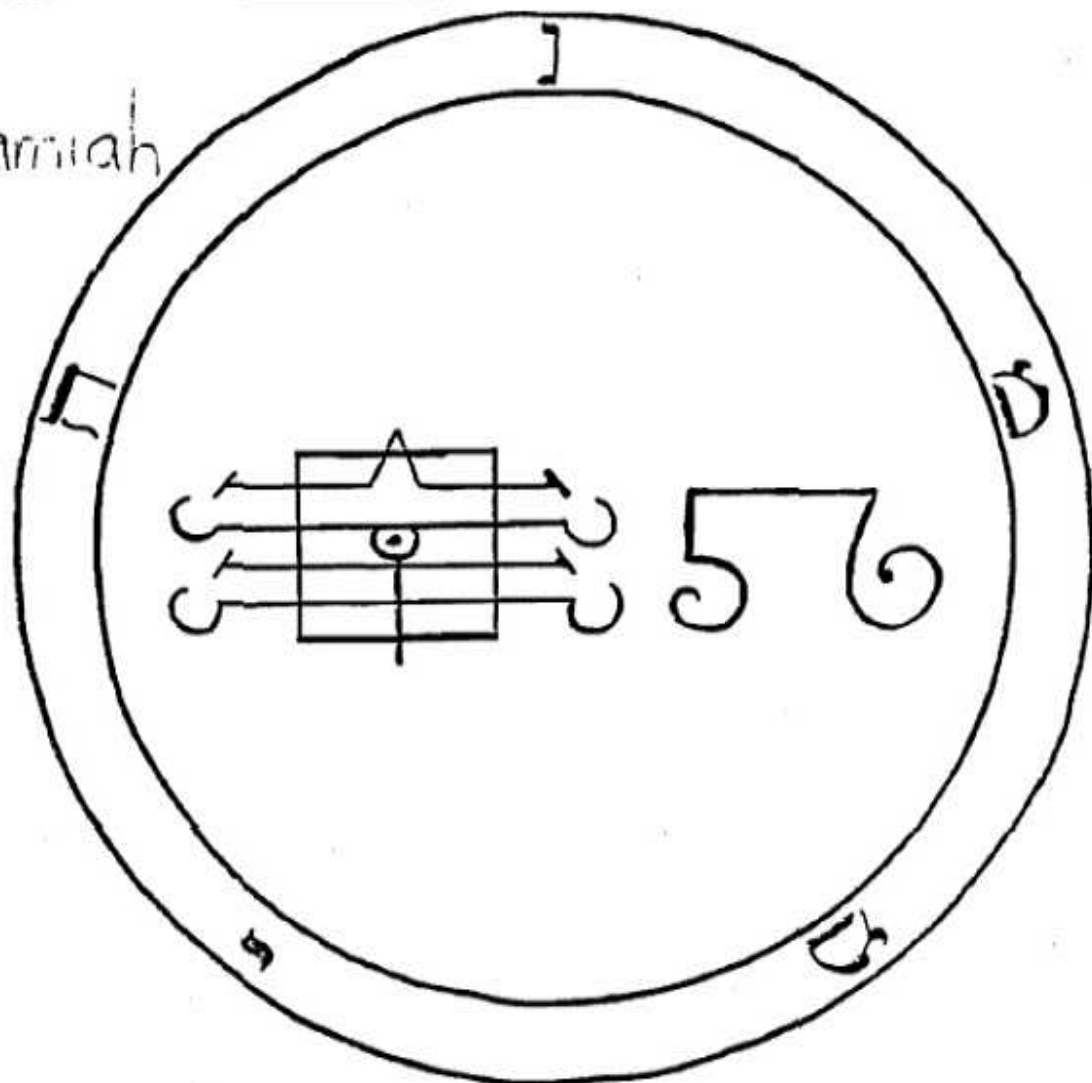
55. Mibahar



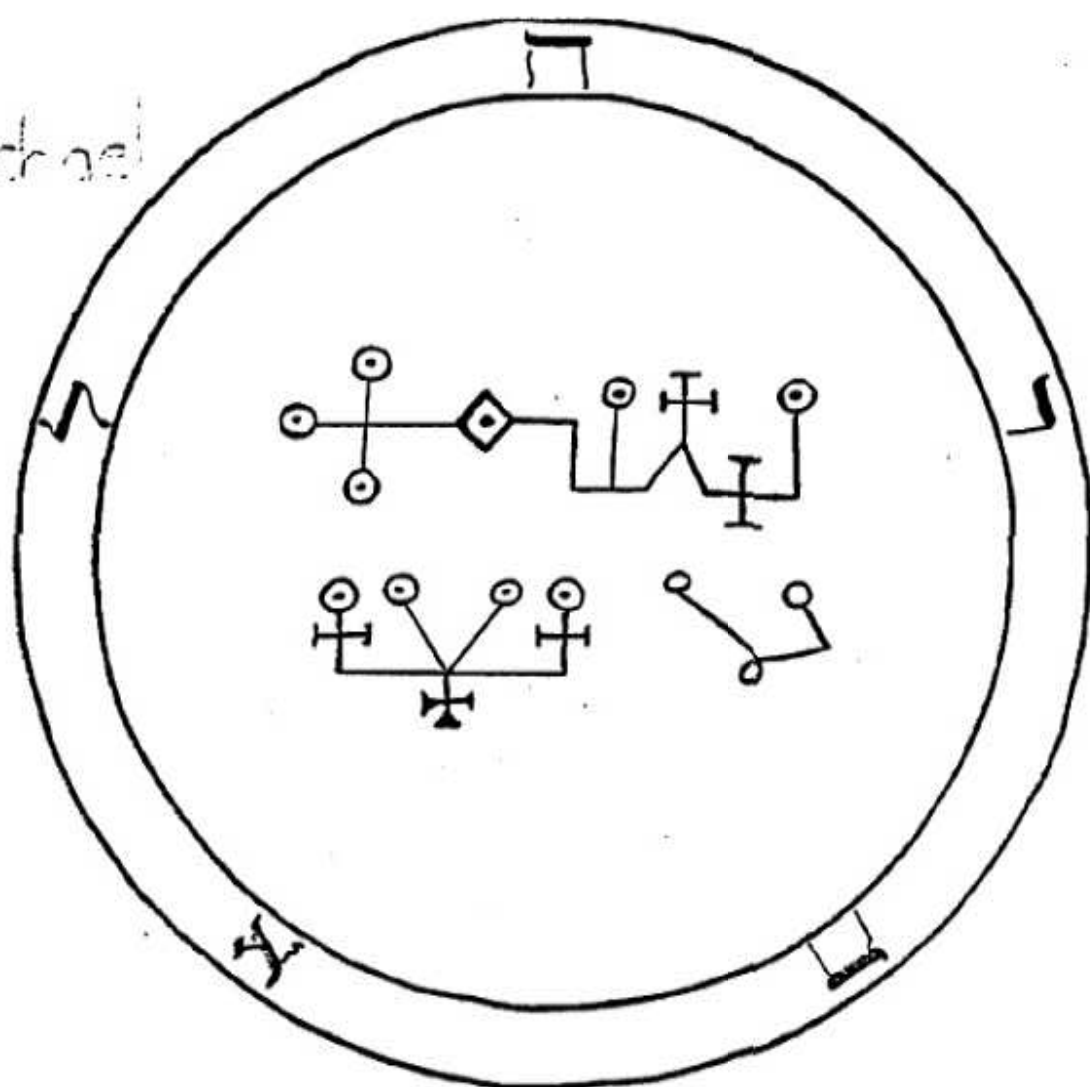
56. Mibahar



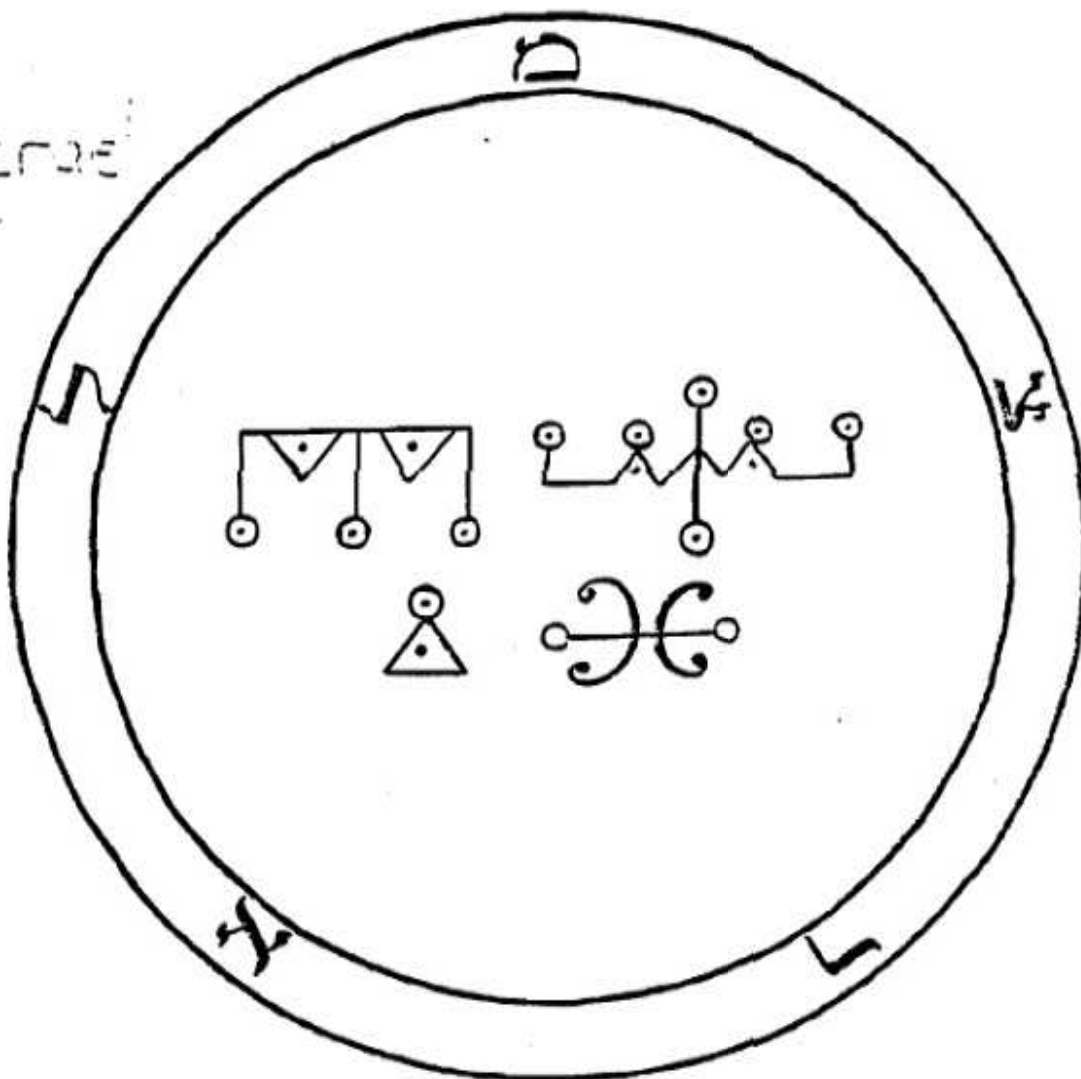
Nemaniah



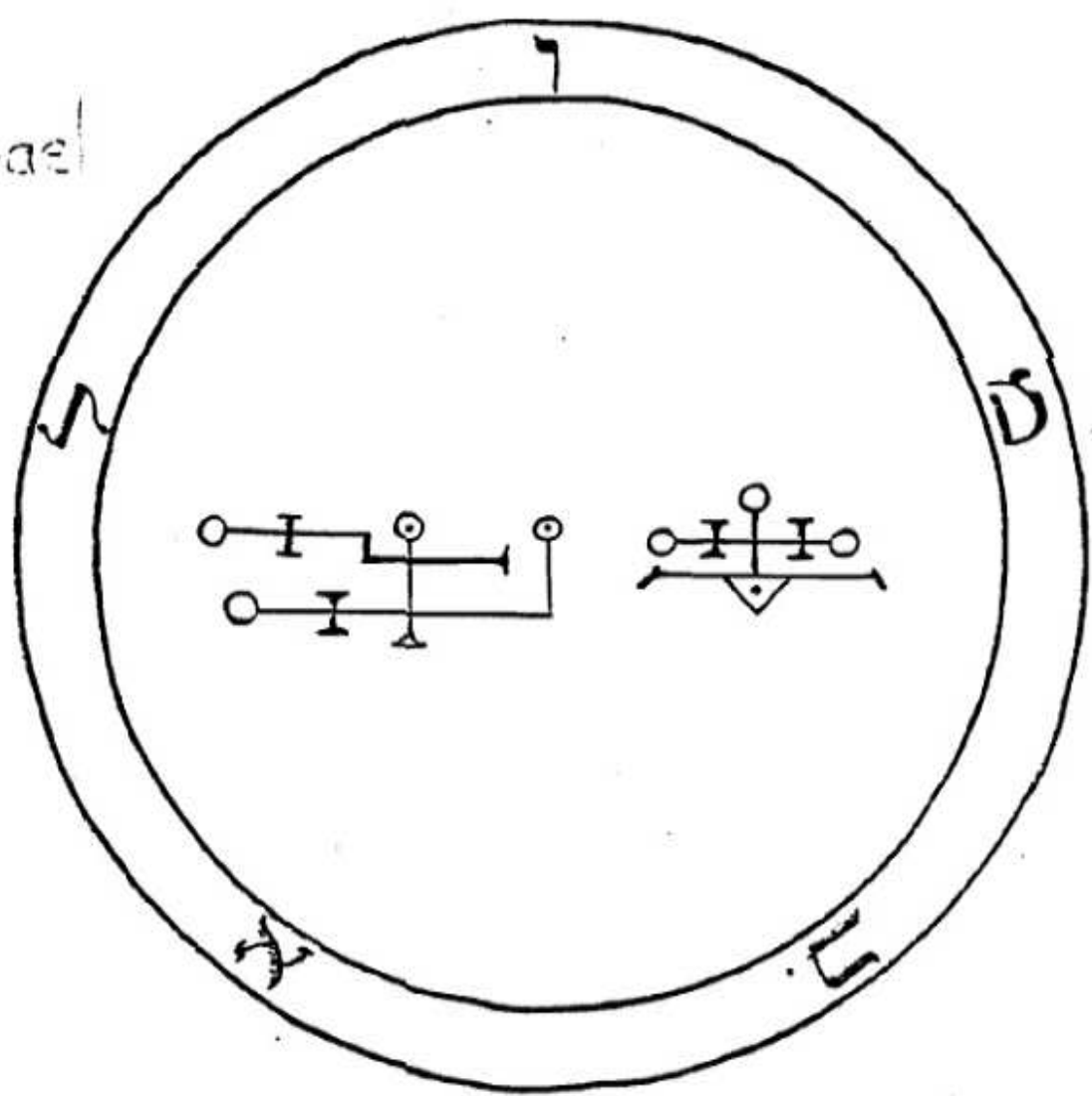
Herodotus



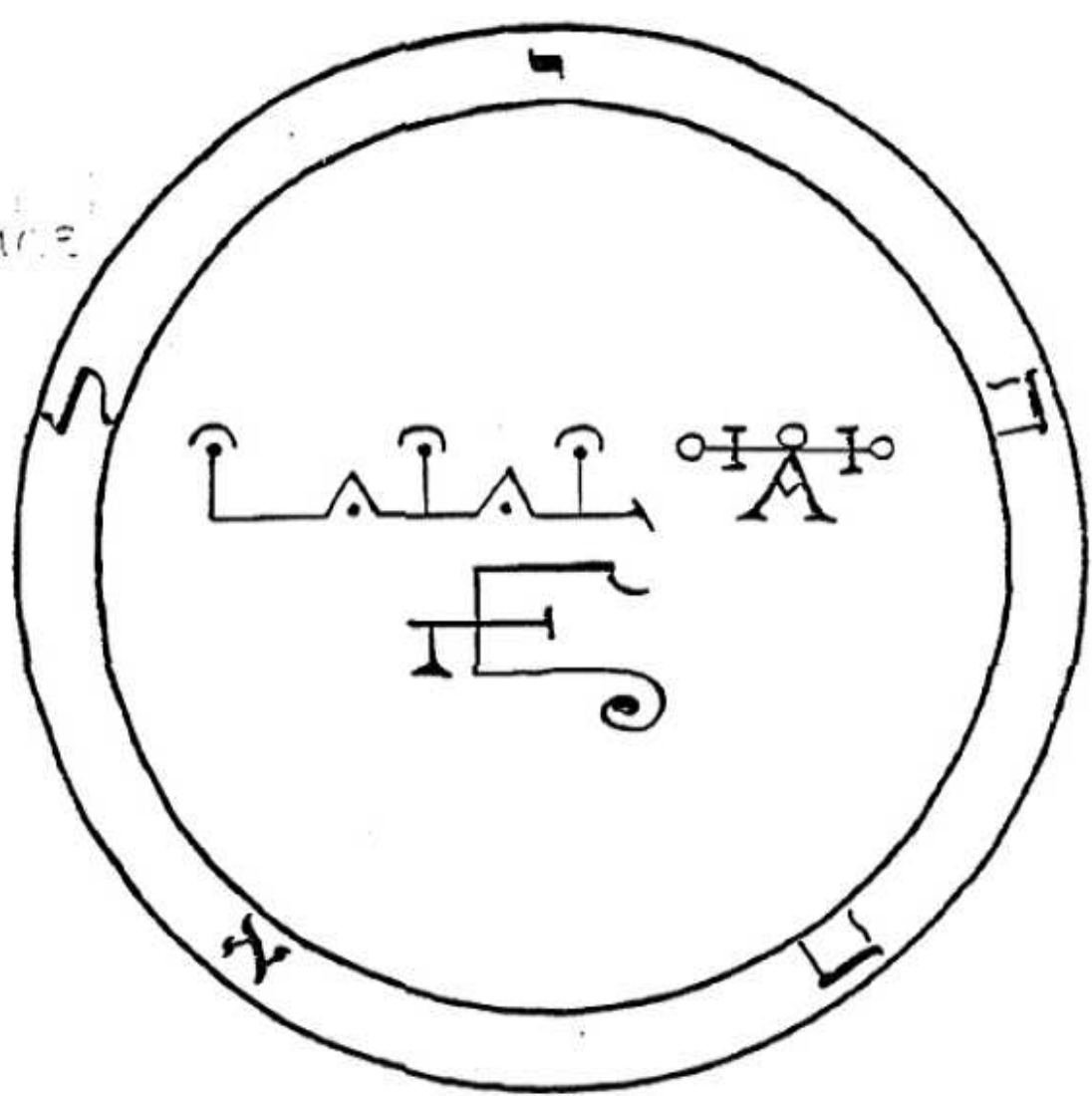
Herodotus



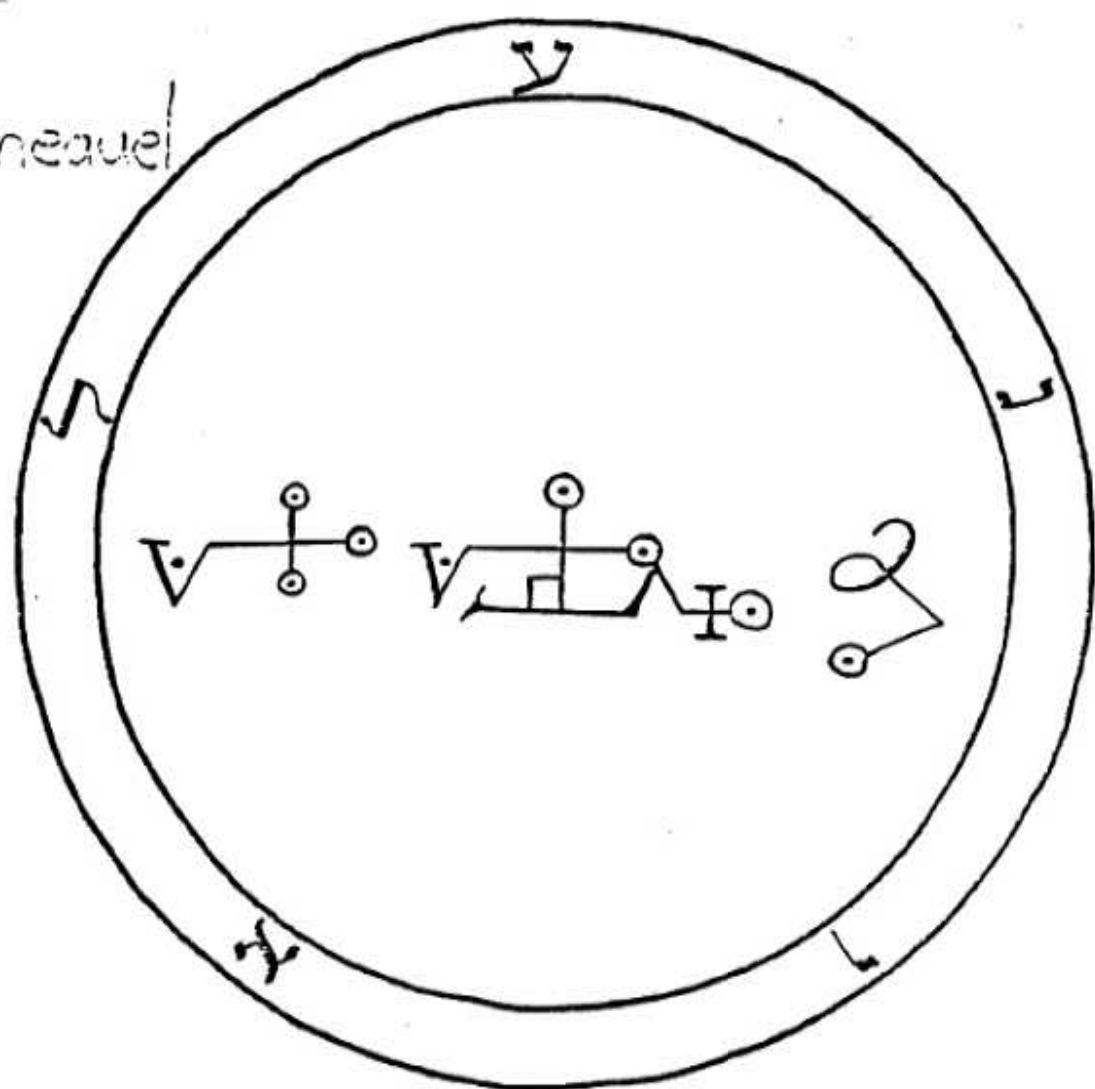
Varnibael



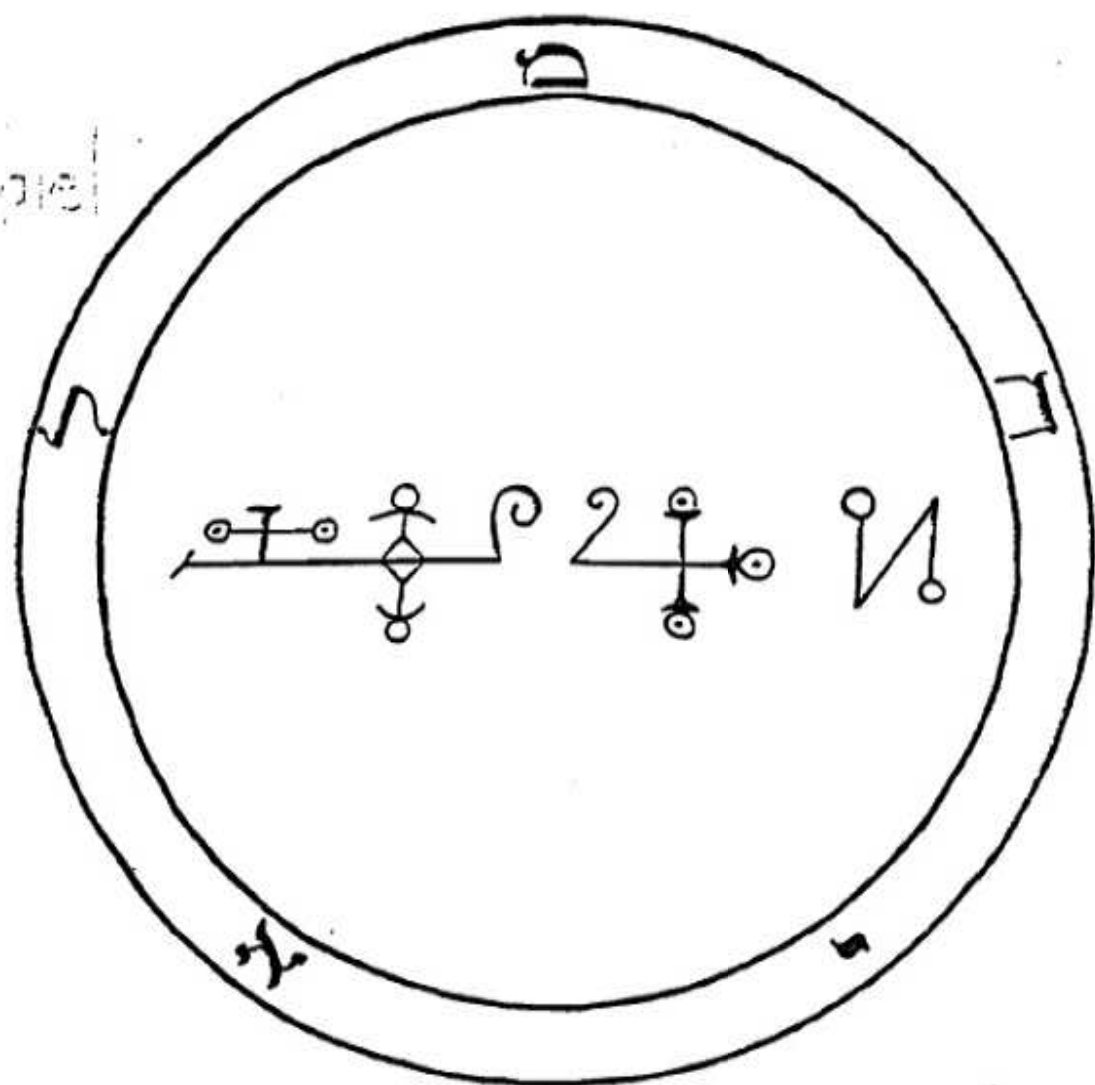
Harad



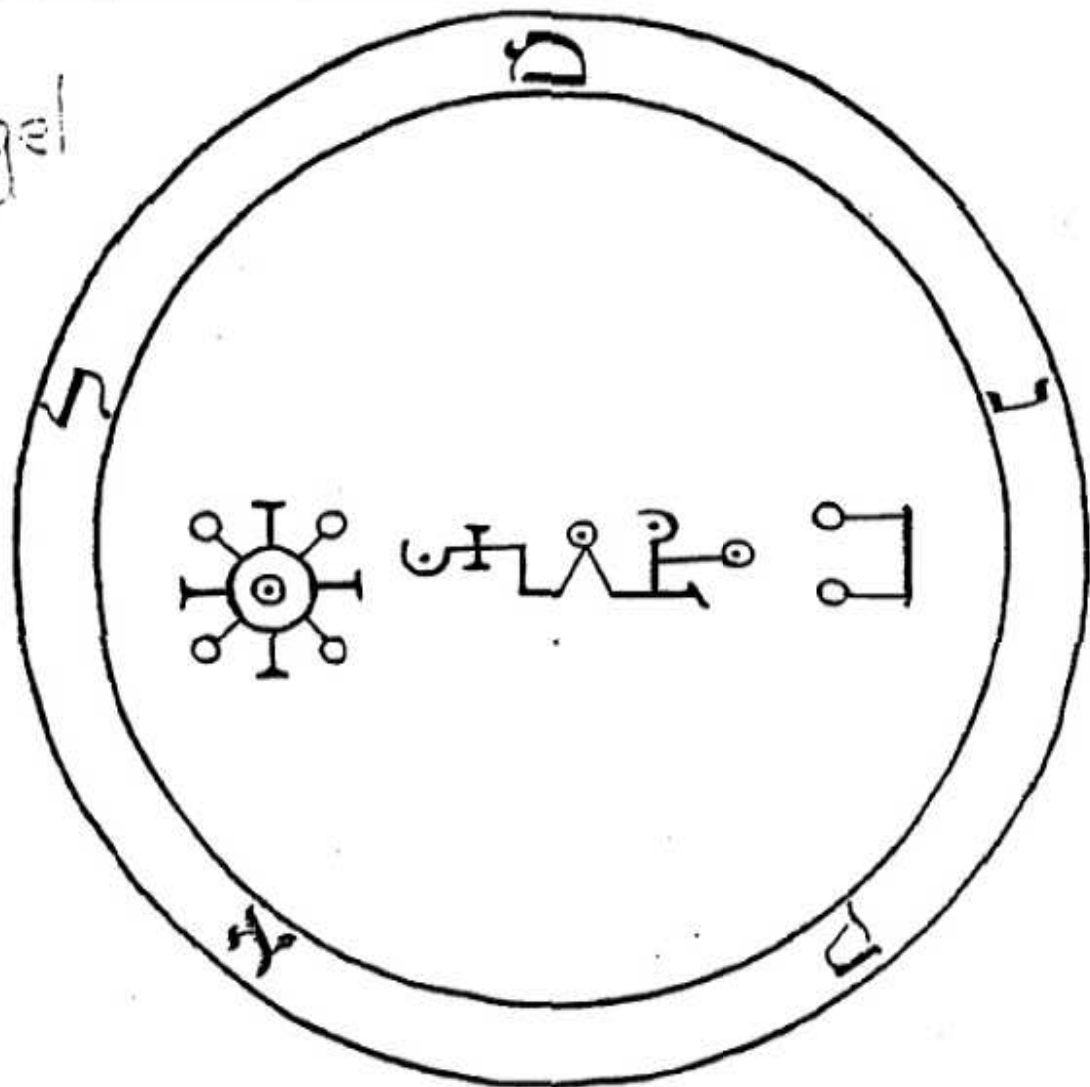
Nghaneauel



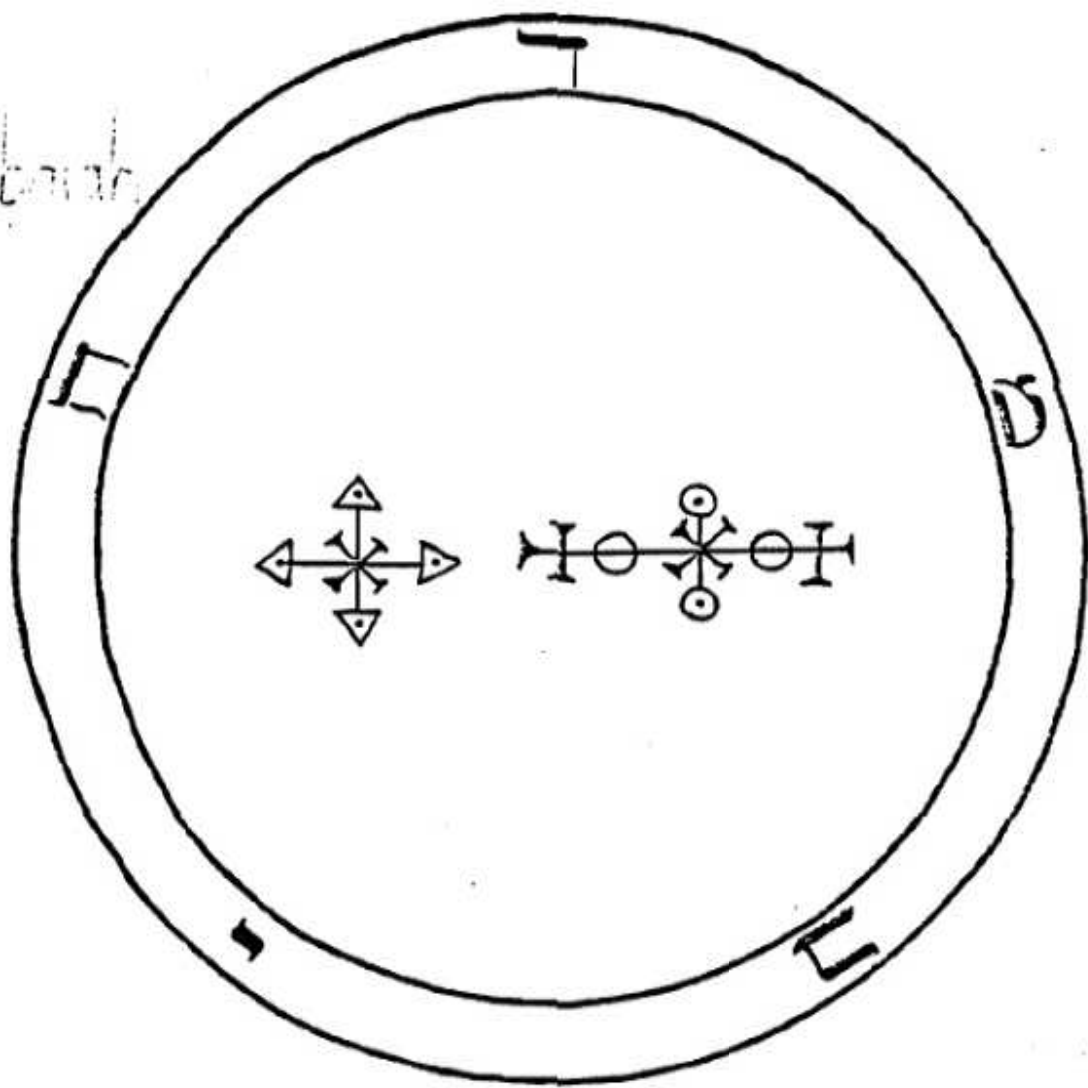
Mochpiel



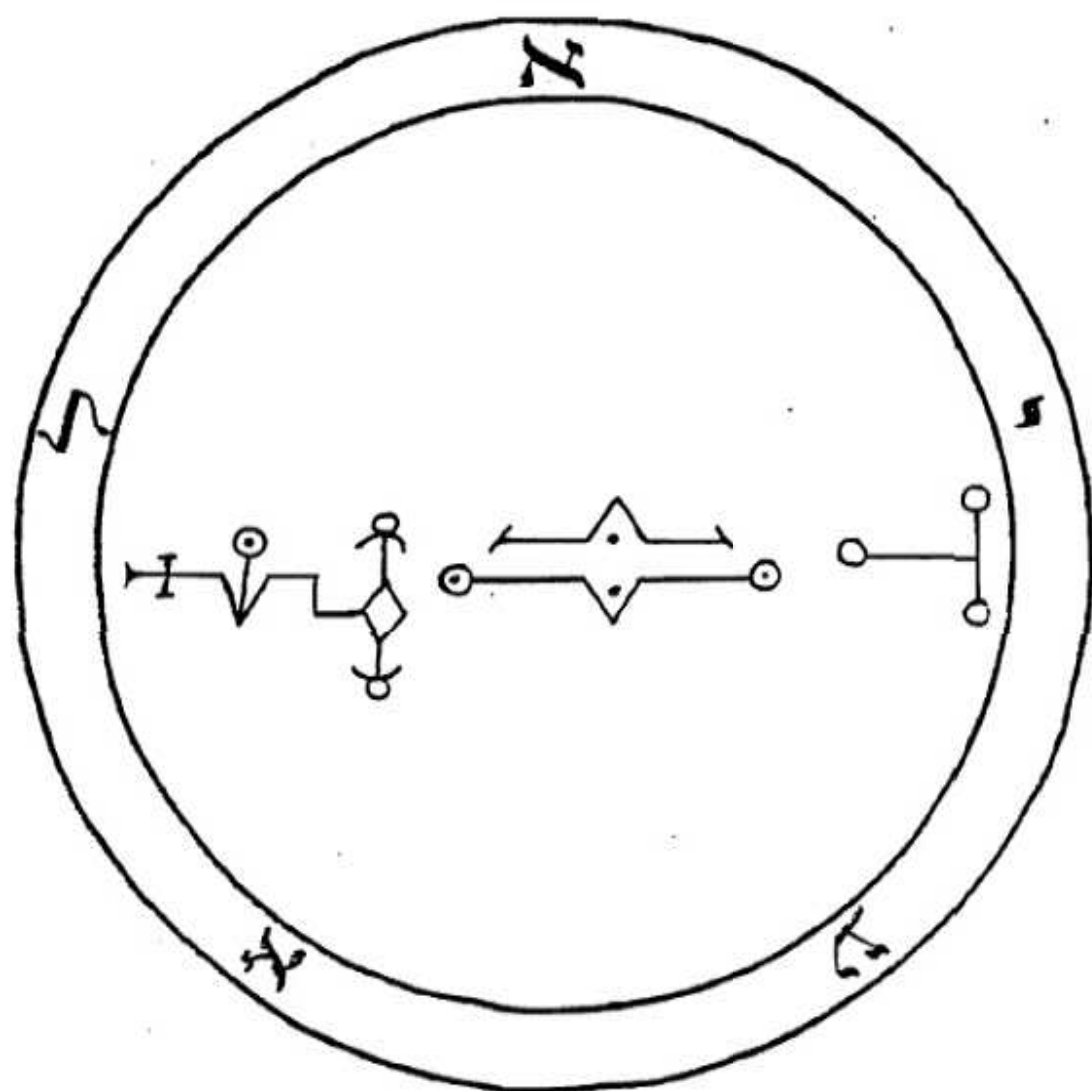
66
Mengel



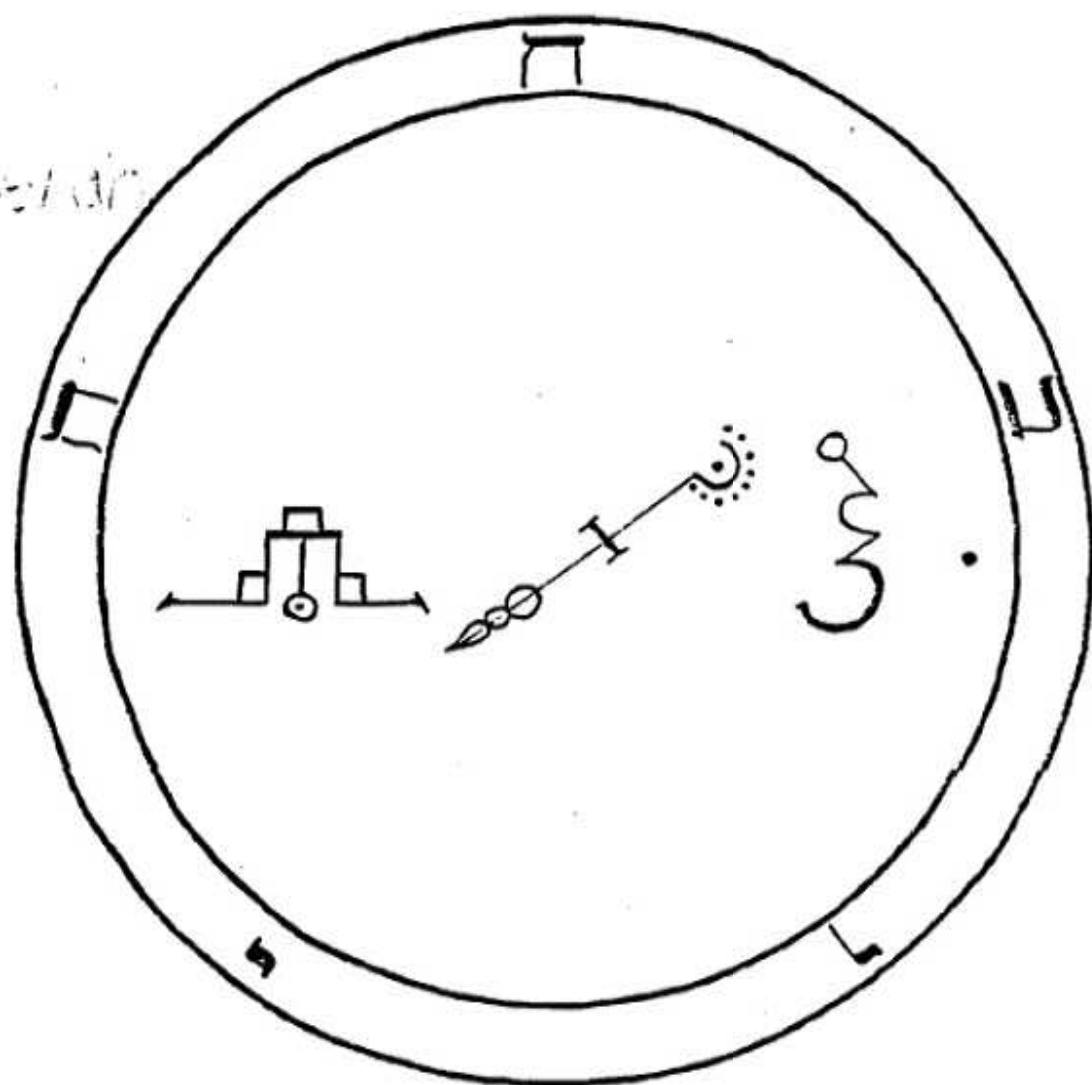
5
Dandaband



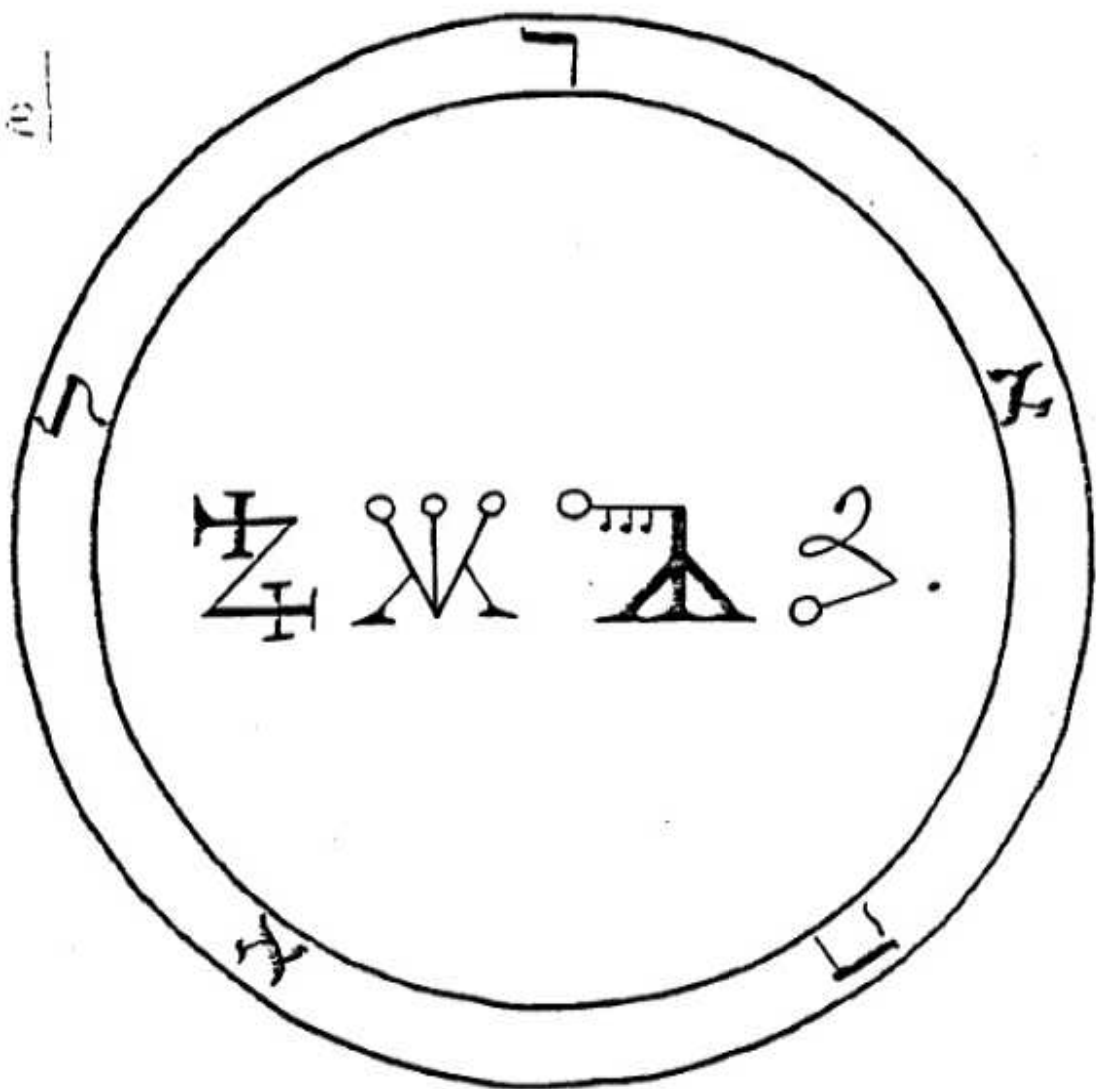
7
Aiael



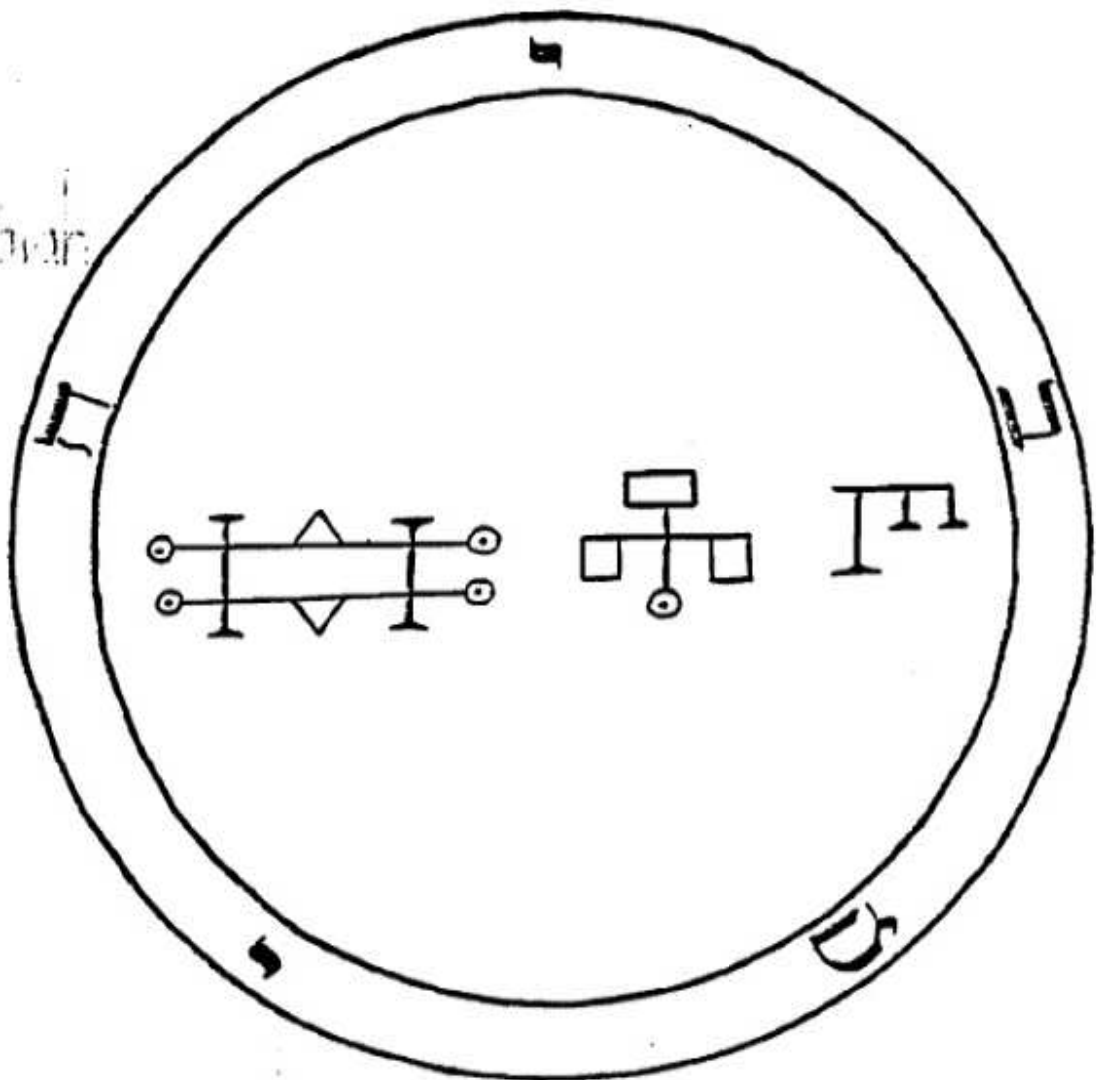
68
Crabator



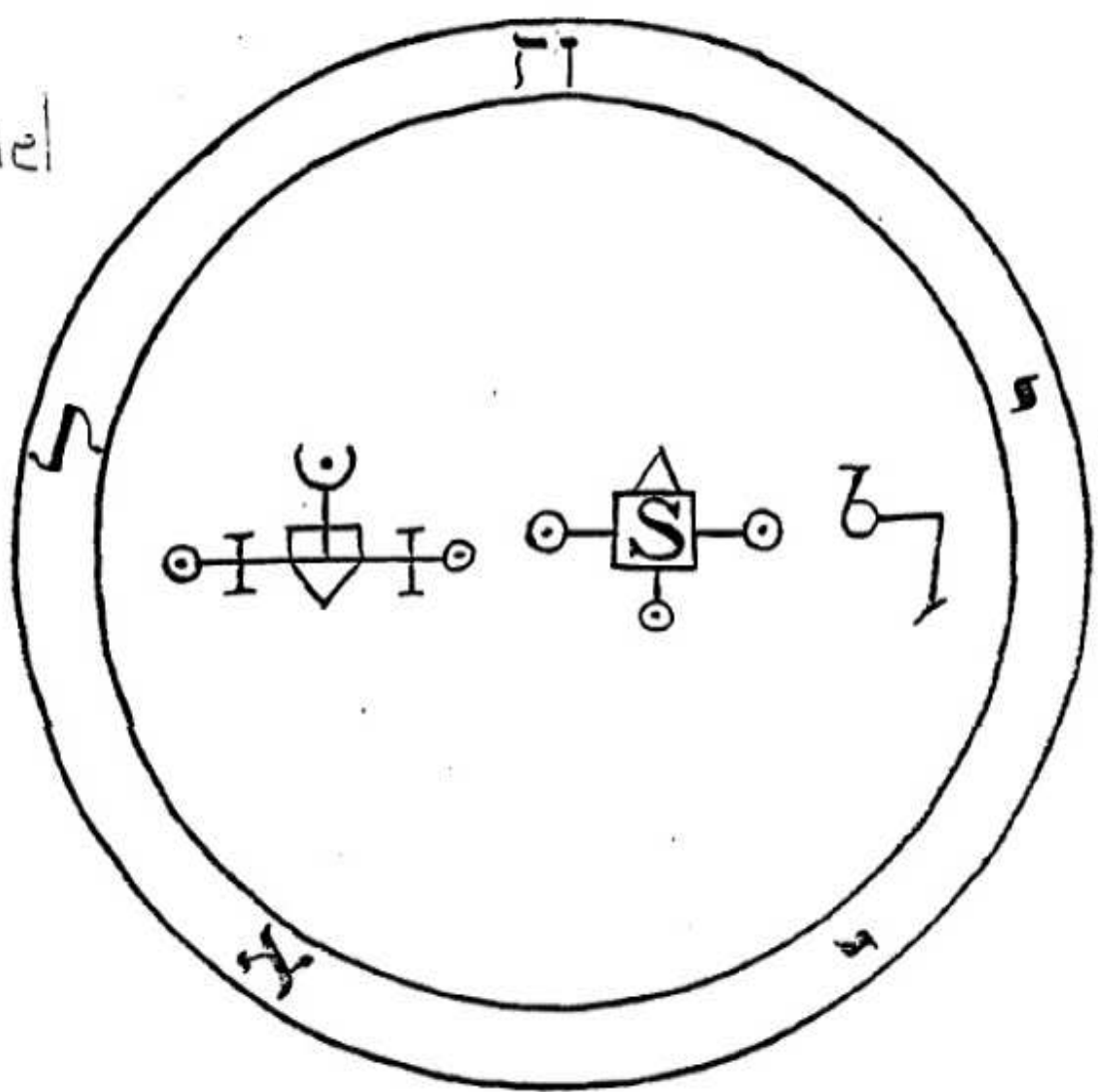
Rohael



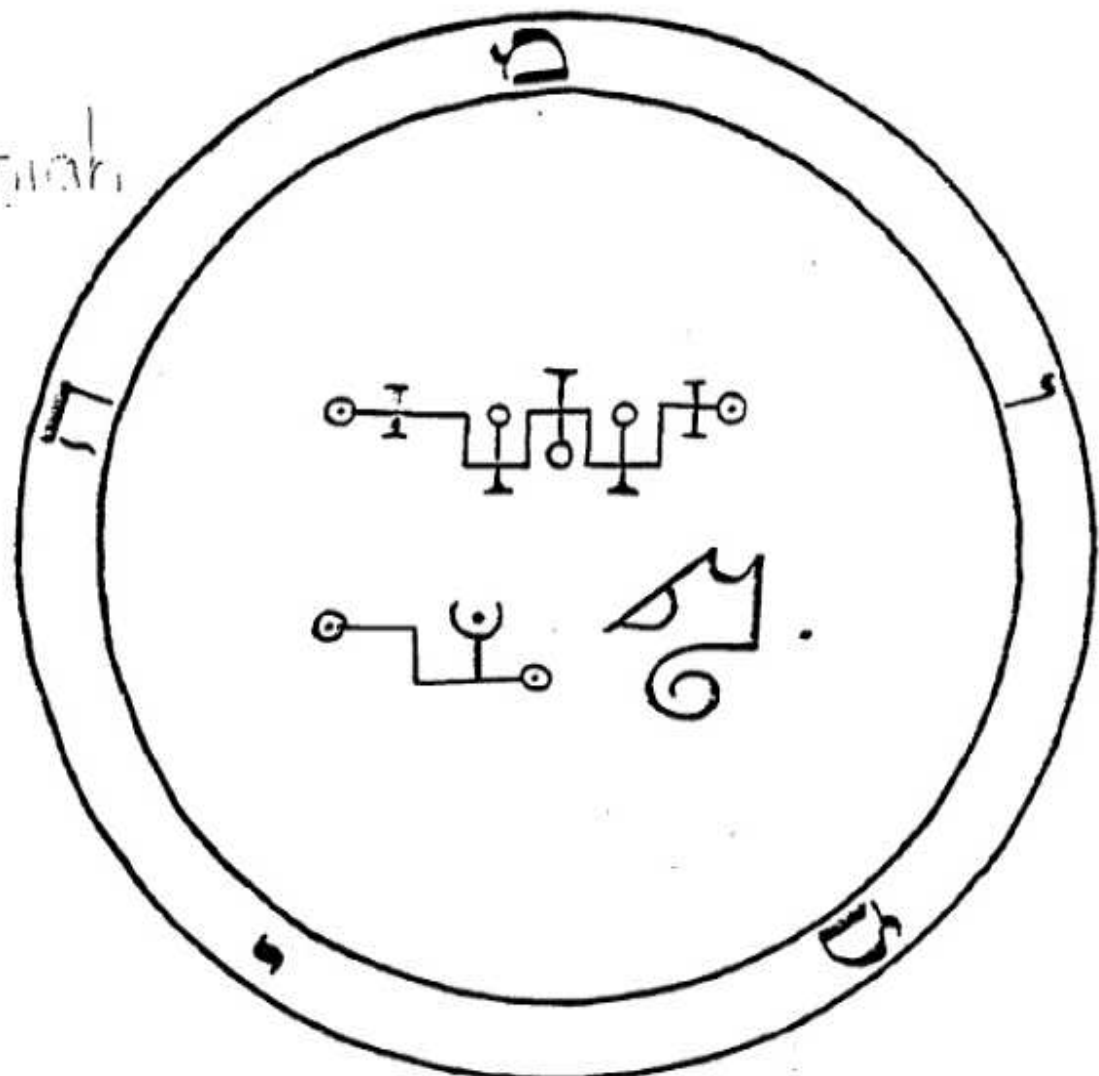
Xe Caman



Heydaiel



Mevargiah



LESSON 174

THE MAGICAL SWORD

SYMBOLOLOGY

The sword represents the forces of the central pillar of equilibrium applied to Malkuth as its base and to Kether at its tip. The sword is coloured in the red of Geburah in the Queen Scale (pommel, hilt and guard) and represents the fiery forces of this Sephira in its framework of operation. Its structure and operation are based on Kabbalistic concepts relating to a balanced disposition. In other words its shape is evenly balanced to allow the Kabbalistically guided energies to use it as a conductor for their particular vibratory patterns to filter through.

The pommel of the sword relates to Malkuth and shows the material plane, which gives the wielder stability to direct the subtle forces in almost any direction from the plane of Assiah. The hilt represents the forces of Yesod which though airy in nature relate to the transmutation from Assiah to Yetzirah. Since air is spiritus in latin it is also strongly linked with the Hebrew letter Shin (which has a numerical value of 300) and RUCH ALHIM which is analogous to Tiphareth and is the base instigator or the initial impetus of the force of the sword. The two spheres situated between the two lunar crescents relate to both Hod and Netzach, and stand for fire and water in a balanced position which is held in check through the earthy nature of the pommel, which forms an equilateral triangle to Malkuth with the airy force of the hilt being the transmitter of the spiritual essence between them.

The two lunar crescents also relate to the Sephira of Tiphareth, and though they are airy in nature like the hilt below them they also show the living symbol of the veil of Paroketh which separates the four elements of man from the spirit of the upper Tree which is shown by the blade. The edge of the sword shows the cutting martial constancy of Geburah while the flat of the blade shows the mercy of Chesed. Each is so balanced that they exist in equilibrium. The tip of the sword relates to the Supernals of the Tree which is nearly invisible to the naked eye and is the real power of the sword, it is through this that the Adept can create or destroy. On the hilt, pommel and guard there are five pentagrams, each in a circle with the tips pointing towards the hilt (save the one on the hilt itself which points in the direction of the blade), this relates to the five sided

figures of Geburah. The tips of these pentagrams focus towards the closed hand which is held through its airy nature and shows the consolidation of the balanced forces of the Sephiroth, while the pentagram on the hilt directs the power through the veil of crescents up the central shaft of the blade.

RITUAL USE OF THE SWORD

When the magical sword is being carried in ritual it is always done with the outside or left hand during circumambulations and then held in the right during reverse circumambulations with the blade in the upright position for the entire duration of the ceremony, unless otherwise specified. The edge of the sword is also slightly turned out, which exposes the martial powers of Geburah to any force that tries to prevent or interfere with the ceremony. It also has the effect of centralising any force on the altar as well for once summoned by the sword any spiritual being is unable to escape until you have commanded a service of it.

During ritual the sword is never pointed downwards unless it is for a specific purpose, as the downward pointing sword can act as a sign of capitulation by the adept to the very force he or she is trying to command. The actual point of the sword is rarely used unless an entity disobeys your command, and with a sword in your hands it is a command, but it is held there only for an instant as a warning. This will not hurt or injure an entity but if the point of the sword remains in the direction of the creature it will give torment to it. The point of the sword, if correctly utilised can also destroy an entity and this is something that must never happen unless in an extreme case (like possession and when a human life is at stake). Generally the flat of the blade will be sufficient for a spirit to obey you and the edge can be then utilised, if it does not, then and only then the use of the tip for no more than a few seconds. The Banishing Ritual of the Pentagram is one instance where the point is permissible because it acts in clearing blind forces, the point can be used in invoking pentagrams (and hexagrams also) because the forces here are commanded to appear and the point of the sword does not injure them in these ritual instances.

The simplest way to describe the functions of the sword is that its power is instigated in Tiphareth through Ruach and Will, while the Kabbalistic nature of its construction shows where it is used (type of ritual) and its Geburah framework dictates how it is used.

AURIC MANIPULATION AND THE SWORD

During ritual the main impetus that powers or charges the sword is the auric magnetic vibration of the adept. If one is directing the sword through an action of Venus then the adept extends this part of his aura through the tip of the sword. This is done simply by using the method described in the 'Art of True Healing' by bringing the green ray into function.

In order to correctly bring the green ray of Venus and Netzach into operation in sufficient quantities the adept must first link the Ruach and the Nephesh together so that the deeper recesses of the self are contacted. The wielder of the sword is man and his Ruach must direct the higher forces through the material channel, this is accomplished by the use of the Formula of the Divine White Brilliance (The LVX signs of the 5=6 grade). The most important rule of the sword is that the energy it emits always comes by way of Kether, the Crown, to Tiphareth then through the auric sphere and finally through the sword itself. This force is then boosted by the already impregnated forces of Geburah and Mars which give the authority of command and respect which terrifies the entities in the astral who are threatened with it.

INSTRUCTIONS FOR PAINTING THE SWORD

The following names and sigils are to be painted on the hilt and guard of the sword in the gold of Tiphareth which symbolises the presence of the Ruach through the sword.

SEPHIROTIC FORCES

ELOHIM GIBOR
(DIVINE NAME)



KAMAEEL
(ARCH ANGEL)



SERAPHIM
(CHOIR OF ANGELS)



PLANETARY FORCES

MADIM
(NAME)ZAMAEI
(ANGEL)GRAPHIEL
(INTELLIGENCE)BARTZABEL
(SPIRIT)

PENTAGRAM



MOTTO

The magical motto is the code by which the aspiring adept hopes to live by and tradition has it that these were in Latin, though in recent years some temple members have chosen to have them in English. These mottos were usually chosen for the 5=6 grade. Apart from a motto an adept always had a magical name which was never known by others other than the adept in question, and some members have chosen to put these on their swords and elemental weapons with or instead of the motto.

Note: In Golden Dawn, and later in the Stella Matutina Temples, samples of elemental weapons were always shown to the newly admitted Adeptus Minor so they could gauge the exact size and shape of the implements. However, as to what names were inscribed on them was usually up to the individual to decide. Some put every conceivable name possible while others settled for only a few key names. In recent years many have used the Enochian names as well as the Kabbalistic ones but this is entirely left to the discretion of Adeptus Minor. The examples of names and sigils are guides to use if the student wishes to utilise them.

LESSON 175

THE MAGICAL FIRE WAND

SYMBOLOLOGY

The wand when correctly placed on the Tree of Life encompasses all the Sephiroth and in this instance including Daath. The base of the wand (the first knot or circle) is from Malkuth and shows the material base from which the central magnetised rod protrudes through and this is the lightning flash which carries the energy of the invoked force up to the cone on the top of the wand. The next golden ring represents the airy force of Yesod which captures the force from Malkuth then merges it with those of Hod and Netzach, which is symbolised between the second and third band. These forces are united here and the fire/water combination carries the vital energy through by its airy nature through to the third band of Tiphareth which represents the veil. The next grip position between the third and fourth band shows Geburah and Chesed united which takes one through to Daath as the final golden band. From this position the large cone (shaped like a huge Yod) has three Yods enscribed on it. Though representing the supernals of the Tree it also relates to the legend of the sons of Adam.

Mathers says 'The three Yods showeth the forces of the sons of Adam which signifieth the forces of Cain and Abel; these representeth the forces of strength and mildness while the central Yod showeth the forces of Seth the third son of Adam who was not challenged by the flaming sword of the Kerubim when he entered earthly Paradise and held the seed of magical power.'

The part of the Kabbalistic soul that powers the forces through the Nephesh is the Chiah. This relates to the modern psychological concept of the Animus which is analogous to Chokmah. The Animus is of course the masculine essence of the psyche and relates to the will or thinking function. The will is of course our 'rationale' and brings out the fiery essence of self which is our base drive and provides the power to generate energy into a project. By using the wand we in fact tap into this power and most important of all we direct to a desired end.

The Staff of the wand should be made of wood, rounded and smooth and perforated from end to end. Within it should be placed a magnetised steel rod, just so long as to project 1/16th of an inch beyond each end of the wood. It is often convenient to form

the wand with cane, which has a natural hollow through it. If of cane, there should be three natural lengths according to the knots, so that these knots may be placed similarly to the manner in the figure which is such as a turner would produce. The maximum length* is about 18 inches and care should be taken that the magnetised steel should be a strong one. One end of the wooden rod should be cone shaped (one may use plastic wood to develop this). The north end of the magnet, known by its repelling the so called North Pole of a compass needle, should be placed at the end of the wand which is plain.

The whole is coloured flame scarlet, and divided into three parts by yellow bands. The cone shaped end has also painted upon its red surface three wavy flame shape Yods as ornaments: they are painted in bright yellow.

THE WAND IN RITUAL

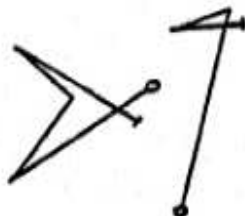
The wand in ritual is possibly the most used of all the elemental weapons. Its prime function is in works of invocation such as the invoking rituals of the Hexagram and Pentagram. As a weapon, the wand is a type of seed or advance guard. The magnetic steel rod going through its center is polarised not only by the adepts aura but by the magical current of the force invoked. Though a powerful weapon, the maximum use of the wand is only for invocation, not evocation. The three Yods on the cone of the wand centralise the energy through the magnetised rod which results in a three pronged ray which in turn stabilises the fiery elemental ray.

During any type of invocation with the wand, as in the Hexagram Ritual, the central grip is the one to use for this relates to the forces of the Ruach, though it is still directed through the Chiah. In the elemental Pentagram Rituals the lower grip is used which is through the Nephesch (also directed through the Chiah) which relates to the elemental forces being utilised. When blind sigils such as the cross and circle are traced with the wand this also is held by the lowest grip position. In works of astral projection (not including those where Hexagram rituals are used) the adept will hold the wand by the top grip with the cone of the wand directed towards his or her head.

* The original length of the Golden dawn wands were about 7 to 9 inches and very difficult to use in ritual.

SIGILS OF THE WAND

GOD NAME- YHVH TZABOTH



ARCHANGEL- MICHAEL



ANGEL- ARAL



RULER- SERAPH



CARDINAL POINT- DAROM



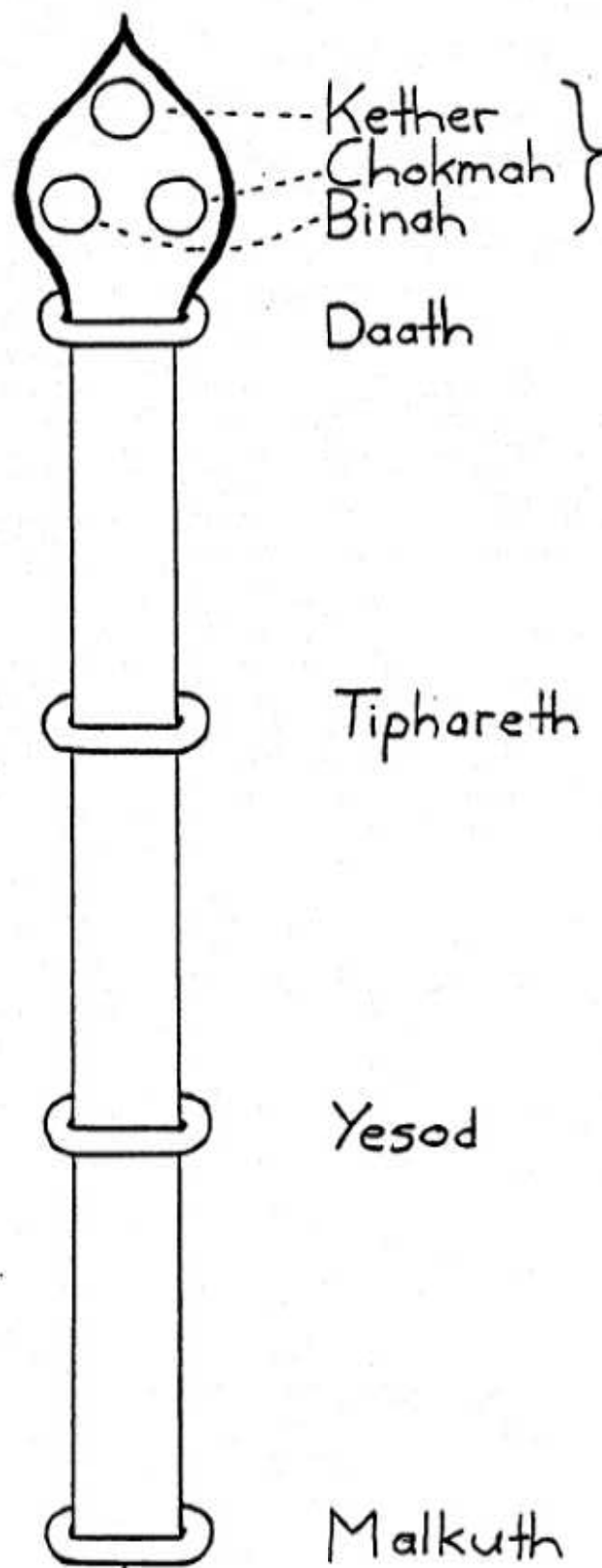
RIVER- PILSON



ELEMENT- AESCH



MOTTO



LESSON 176

THE MAGICAL CUP

SYMBOLOLOGY

The cup, when placed on the Tree of Life in balanced disposition encompasses nine of the ten Sephiroth (excluding Kether). Its base is made like the triangle of fire and encompasses the Sephiroth of Malkuth and part of Yesod. This shows the stability of Earth lightened (by Air) so that the shape of the base has the influence of the Agni (Tejas) tattva which gives a rising motion. The middle stage of the cup encompasses Yesod, Hod, Netzach and Tiphareth which relates to the elements below the veil and the overall element of Air. The top and final portion of the cup covers Tiphareth, Geburah, Chesed, Binah and Chokmah. Though Kether is excluded it is symbolic of the quintessence that is to be placed in the cup.

The interaction of the tattvic elemental shapes are multifaceted and shows the transformation of energy through heat, which together with Air form the gaseous vapours which condense into water. All energy focussed through the cup must be receptive and as such must be converted to a like nature (magnetic state) hence the use of Fire, Air and Water tattvic symbology which produce these elemental effects.

The eight petalled lotus painted on the receptacle of the cup relates to the watery symbology of Hod, the eighth Sephira which alludes to the Octagon. Of this type of geometric symbolism Mathers says "The 'Gon signifieth dispersion, distribution and radiation of a force; ...the 'Gon initiateth the whirl". This shows the astral whirl initiating in the cup and pulling in the hierarchy that it is in empathy with through the octagon which also disperses these currents into the initiators aura.

In modern psychological terms the cup represents the Anima, the feminine part of ones nature which is symbolised by water related associations. This is of course the Neshamah (when relating to the the Order as a group Soul is considered), that part of the Kabbalistic soul which most associated to Binah the third Sephira and the counterpart of Hod in the tree above the abyss (hence the 3=8 numerology associated to the water grade of Practicus). The Anima is part of our nature which is extremely open to suggestiveness. It is needed as part of the magicians framework to make him or her more flexible in their ritual workings. One can, through the symbol of the cup, get in touch

with ones innermost feelings and as such also represents mans interior, it is sometimes called 'the vessel of reconciliation' (of the self).

By carefully utilising the symbology of the cup the magician can find a tool to hit the inner emotional side of his or her nature, but more important than this one can, through the cup, bring out and direct this vast reservoir of feelings to the desired end.

Any type of glass or silver cup can be adapted for this use. The bowl should be somewhat the shape of a crocus flower, and must show eight blue petals. On these the correct names and sigils are to be painted in the complementary colour (orange).

RITUAL USE OF THE CUP

The cup, being analogous to water, forces a receptive link to the operator's aura and to the forces that one aligns oneself to. The key word associated to cup use is 'receptivity' and is in fact exactly that tool to establish such a rapport. Through the faculty of communication (the 8th Sephira) the cup actually attracts the astral forces to oneself. Attraction with a cup is different from invoking, for attracting brings in an empathy with the spiritual hierarchies where invoking involves command. The cup attracts willing forces which once gathered are then invoked through another medium (though there are exceptions to this rule). The mere presence of a cup during ritual, even without active use, will attract certain forces to it.

Because of its extreme passive influence the cup is rarely used as an active weapon in ritual, the exception being when all the other elemental weapons are present when it is then used to balance up the magnetic vibrations of the dagger, wand and pentacle. A good example of this is the Watchtower Ceremony (to be discussed in later lessons). Generally though in ritual the cup is used to purify with water, and establishing a link to the water element by tracing an empathic sigil or sign in the air in front of or above the desired object, either to draw power from or project power into.

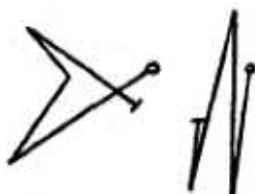
If one wanted to call on an angelic hierarchy the usual method of establishing an auric link with the force that one wishes to be helped by is through the medium of a sigil or sign. Passive moves such as tracing a cross in a circle in the air will establish the necessary rapport. This draws out the spiritual energy from the force and lets it impregnate your aura. Another example of this is to simply hold up the cup and let it open up the sympathetic aspects of the self within.

Yet another use of the cup is to hold ritual wine which symbolises sacrificial blood. In this instance the simple act of drinking the wine will also open up the deep auric vibrations in empathy with the ritual, for this is the crowning point of the actions of the cup, to drink from its essence.

In ritual there are three cups. The first is to purify with water while the second one is used with the wine while the third one is the elemental ritual cup (described in this lesson) used to attract the forces. However one can use the same cup for all three functions if the need arises. In matters of exorcism for example one uses ones own elemental cup for purification. In all elemental weapons the actions are through the Nephesh though they are guided by different associations. Also when working with wine one can use the elemental cup or special one designed for this purpose, though strictly speaking a separate cup would be best, but there is no hard and fast rule. Wiccan craft for example use the elemental cup for just such a purpose and does so quite effectively. However wine being sacrificial, one would associate it to Tiphareth and thus to the Ruach. Works of invocation with the cup such as the Hexagram or Pentagram rituals also are associated more to Tiphareth than below it. Whatever the etheric stimuli the cup still works fundamentally the same no matter what area one is working through.

INSCRIPTIONS TO BE DRAWN ON THE EIGHT LEAVES OF THE CUP

DIVINE NAME -ELOHIM TZABAOth



ARCHANGEL - GABRIEL



ANGEL - TALIAHAD



RULER - THARSIS



RIVER - GIHON

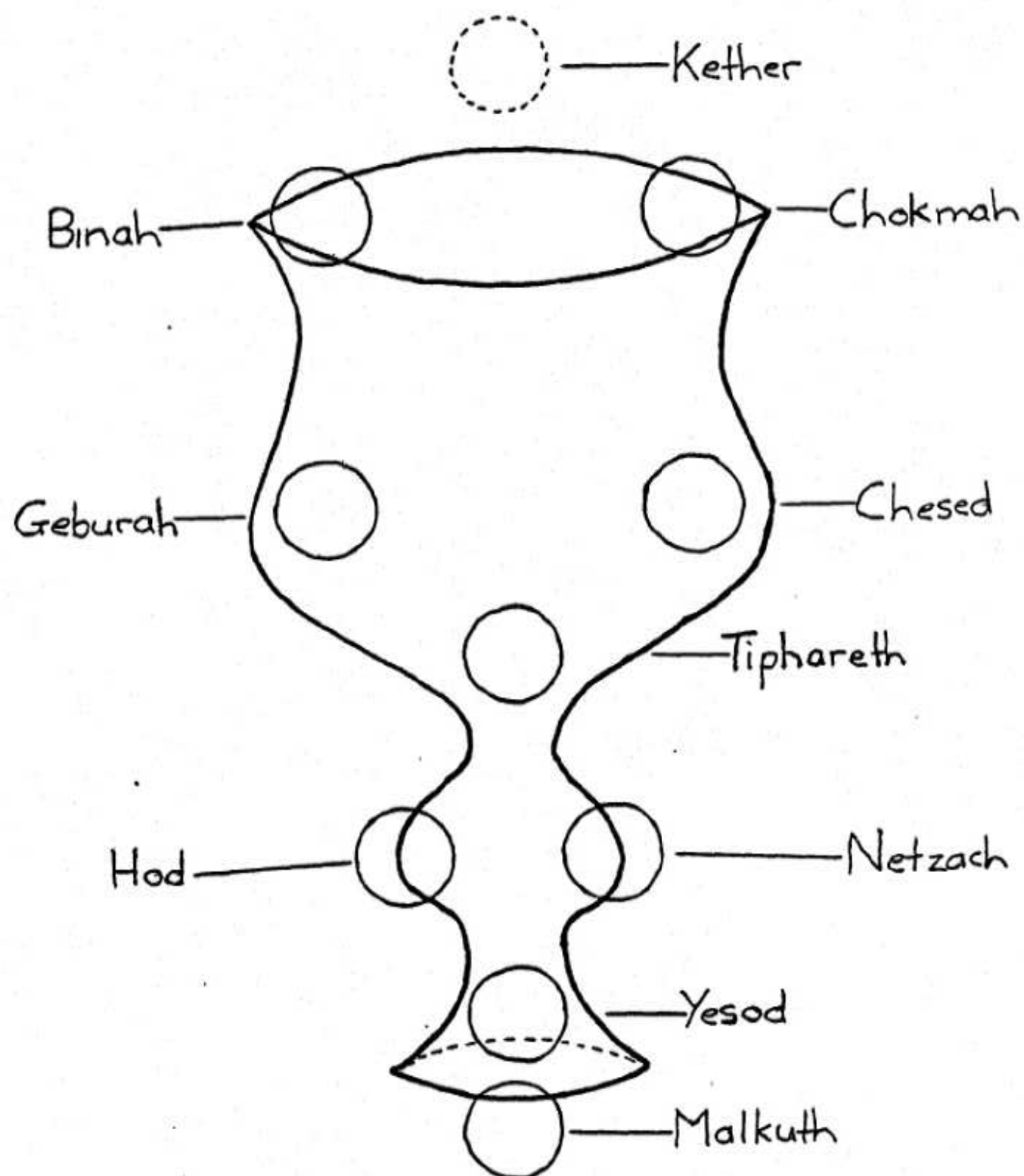


CARDINAL POINT- MAARAB

ELEMENTAL NAME - MAYIM



MOTTO -



LESSON 177

THE MAGICAL DAGGER

The actions of the dagger at first glance appear to be identical to those of the sword, but this in reality is not the case. The central balancing point of the dagger is the hilt or guard which equates with the forces of Yesod. Like the sword the base of the dagger is in Malkuth while the base of the blade stems from Yesod. The tip of the blade relates to Daath for it has not the power to reach Kether. The underside of the guard (blade side) is relatively straight in design with two pentagrams on each end of the guard relating to Hod and Netzach which are joined by a central Pentagram between them. Unlike those of the sword the tips of these Pentagrams are angled towards the blade. These show the balanced forces which will pass through to the blade. The edge of the blade represents Geburah while the flat shows Chesed giving the martial/mercy combination for equilibrium.

THE DAGGER AND RITUAL

When holding the dagger for any working the thumb must be placed on the central pentagram of Yesod (as opposed to the closed fist grip of the sword) which sends forth the vital energy from this area during a working. It is also important here to distinguish between the uses of the sword and dagger during ritual. Firstly the sword is used for major exercises such as evocation and banishing astral forces who are particularly stubborn in nature. While the dagger is also used in banishing and invoking it is mainly used in rituals that are of a personal type, whereas the sword is mainly used during group ritual work where both banishing and invocation are utilised. Generally though the dagger, like the cup, wand and pentacle are mainly utilised for the balance in ritual work as just their presence can produce quite an effect, especially when placed in their respective positions on the central altar.

An example of the use of a knife over a sword is when one detects a sickness in an aura that has originated from an astral source. A sword however should never be used in such a manner for it can, if incorrectly used, puncture an aura causing a depletion of the vital fluid and make the individual affected much worse. The exception to the rule is during initiation ritual but then it must be used correctly, the flat of the blade is used behind the neck, and during the baring the sword is held up threateningly though not touching the body or piercing the aura. The dagger

however is not likely to cause such damage to the aura and this is mainly because its power source comes from the Nephesch, not the Ruach as in the case of the sword.

When banishing with a sword the Nephesch must unite with the Ruach so the correct etheric vibrations can be tapped. In the use of the dagger the Nephesch does not unite with Ruach but works from an instinctive base. The Nephesch or animal soul as it is sometimes called relates to the Freudian concept of the unconscious, which in reality is a collection of the motive aspects of the personality whether the self knows it or not and relates to the automatic aspects of daily routine, both physically and mentally. There is a strong link here to sexual energy and the forces that it sometimes unleashes.

The dagger is a weapon that works on the auric vibration of the individual. It can clear the aura quicker than any other elemental weapon when doing banishing over a person with a suspected astral contamination. Since any auric problem will be airy in nature and in the case of astral shells (which are parasitic for discarded entities that attach themselves to people causing sickness) the dagger will get rid of the over-abundance of air (which is generally the cause of illnesses of such a type). This in effect gives the shells less room to manoeuvre by consolidating the aura or earthing it which makes it almost impossible for negative forces to exist in such a condensed atmosphere (i.e. the aura).

One exception to the rule when invoking strong astral forces with the dagger instead of the sword is in the Watch Tower Ceremony, in which the adept invokes the chiefs of the Enochian Tablets with his elemental weapons. The exception is that the adept by this time will have gone through the Outer Order grades and have been 'introduced' to each Enochian Tablet and with the invocation with these weapons he or she brings out that aspect of the self which was exposed to the Enochian current, which links again to the auric power of the tablets. Because this type of energy is parasitic by nature the full power of the tablet will not be exposed to the individual all at once or otherwise a sword would be used. The dagger like the other elemental weapons has the energy of the Enochian forces impregnated into its aura so it is in fact linking to a familiar energy source.

INSTRUCTIONS FOR PAINTING THE DAGGER

The following names and sigils are to be painted on the hilt and guard of the dagger in the complementary violet over a gold backdrop.

GOD NAME-SHADDAI EL CHAI



ARCHANGEL- RAPHAEL



ANGEL-CHASSAN



RULER- ARIEL



CARDINAL POINT-MIZRACH



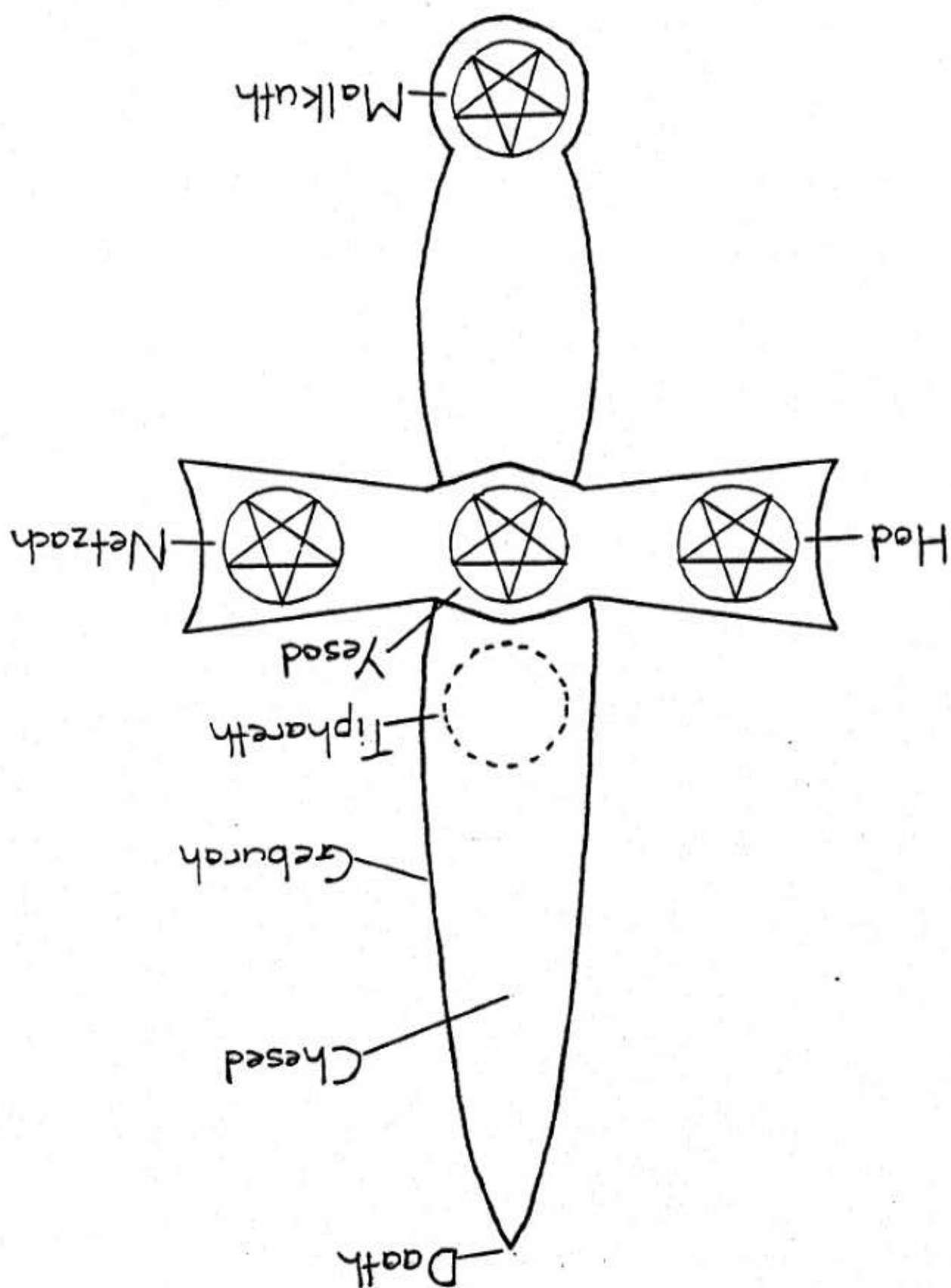
RIVER-HIDDIKEL



ELEMENT-RUACH



MOTTO



LESSON 178

THE MAGICAL PENTACLE

SYMBOLOLOGY

The pentacle or disk is the only elemental weapon that wholly relates to Malkuth and represents the Guph or physical body. Though it is analogous to one Sephira it must be remembered that in each Sephira there is the blueprint for an entire Kabbalistic tree, but the actions of this lower tree only function on the Malkuthian level. Although the pentacle represents earth, it must be considered that the four elemental divisions do in fact show other aspects of the elemental situation which can be isolated during ritual.

The outside rim of the pentacle should be white and represents the force of spirit, for white consists of all the colours of the spectrum and as such shows a current or force which is centrifugal and helps contain the elemental colours therein, which heightens their link to the spirit. The names placed on this white circumference merge here with spirit in the continuous flow caused by the white band and are in fact controlling forces, through spirit, for the elemental forces to act through. The top or citrine coloured part of the pentacle represents the Airy forces. The second section (below right) is olive green and represents the Watery part of Earth. The third section (below left) of russet brown shows the Fiery part of Earth. The Black and final segment shows the Earthy part of Earth. The white Hexagram has a two-fold purpose. The first is to draw the current of spirit from the white band so that is placed over the elemental segments giving it greater and more direct control. The second aspect is that the 6 points of the Hexagram (and centre) represents the seven Sephiroth which in effect form the segmented colours of the pentacle when placed in juxtaposition.

Generally the pentacle should be made out of wood or clay 12.5 cm (roughly 5 inches) inches in diameter, and from half an inch in thickness; either polished or glossed with a bright sheen.

RITUAL USE OF THE PENTACLE

The first thing to consider about the pentacle is the method or methods of holding it. When used in conjunction with the other elemental weapons it is always held around the rim. In solo works with the pentacle firstly pick out what elemental segment the

ceremony relates to. If there is an overlap into other segments select the Kabbalistic Sephiroth that governs the working such as:

Airy part of Earth	Chesed, Tiphareth and Geburah
Watery part of Earth	Chesed, Tiphareth and Netzach
Fiery part of Earth	Geburah, Hod and Yesod
Earthy part of Earth	Purely elemental.

Once you have selected the segment the working relates to, it is held by that segment. In order to activate the pentacle, first you have to activate the Sephiroth that corresponds to the segment being held. In other words if one was doing a working regarding love and emotion he or she would hold the Watery part of earth section and then activate, by way of the middle pillar, Chesed, Tiphareth and Netzach in ones subtle body. This sends a current of force through to this segment of the pentacle which in turn spirals outward for the desired effect. The main point of consideration is the selective process in which the pentacle is used. When doing a working for love some would consider the cup the ideal weapon but that is only when it relates to spiritual love. Love in human terms requires the pentacle for it is in fact an extension of our Guph or material body. The pentacle can be used in invocations such as the Pentagram or Hexagram but it is well to use it in conjunction with the sword whenever possible, as the pentacle is a very blunt weapon and must be used to consolidate once the main invocation has taken place.

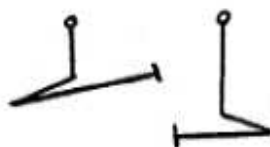
The Pentacle is extremely useful in works like evocation to ground and hold fast the spirit but in these instances it is used in conjunction with other elemental weapons. It is also extremely helpful in alchemical workings and for other works of a materialistic nature. In cases of illness the Pentacle, when placed alongside the sick person consolidates his/her aura and gives its strength; though this effect is not as long lasting as a talisman is, it is much quicker.

INSTRUCTIONS FOR PAINTING THE PENTACLE

The following sigils are to be painted around the edge of the Pentacle, on BOTH SIDES.

SEPHIROTHIC NAMES

ADONAI HA-ARETZ
(DIVINE NAME)

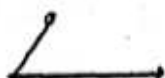


AURIEL
(ARCHANGEL)





PHORLAKH
(ANGEL)



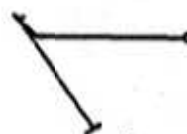
PHARTH
(RIVER)



OPHIR
(ELEMENT NAME)



KERUB
(RULER)



TZAPHON
(CARDINAL POINT)

MOTTO

